





"RADHA SVAYAMVAR"—PART II.

§—xiii

१ विष्णय मायायि कुंह छुन ज्ञानानु ।

नाना नाम - रूप धारानो ॥

दियि यस स्वरूप-ज्ञान तस ज्ञानुनावानु । * ॥

No one understands the Maya of Vishnu, which assumes various names and forms. Only him whom he grants a knowledge of his own real self, he enables to understand it.

(Name and form is the nature of Maya, the reality beyond and behind it is Brahma).

२ यिछि दयु-गच^१ यच-यच^२ आस्य गिंदानु ।

तत प्रच^३ भियि कुंह न पयेवानो ॥

मच^४ गयि लोल-हच^५ धर्ती डेशानु । * ॥

Supported by such divine power, there was much playing of this kind; but no one guessed the purpose behind it all. The Earth which saw this with affectionate regards was mad with joy.

३ रुति मुखु सोरि मुखु असान गिंदानु ।

रती सु कामदेव यछानो ॥

कृष्ण-कृष्ण बोलन तु कृष्णस प्रेयानु । * ॥

Auspiciously, with pleasure, laughing and rejoicing, that Rati (Radha) desired to be wedded to Kamadeva (the god of love, i. e. Krishna). She repeated the name of Krishna and was dear to him.

(Rati or Enjoyment is the consort of the god of love).

* * * * *

(At the request of Krishna's parents Garga goes to the house of Radha's parents to ask her in marriage for Krishna. There—)

४ ज्ञातुक गर्गजी वारु ओस गंजुरानु ।

तारु-फल चारु अंजुरावानो ॥

नवांश-भाग ओस विभाग दीवानु । * ॥

Garga Ji was carefully calculating the horoscope, accurately determining the result of (the position of) stars. He was casting the numbers according to the rules of 'Nava-amsha'.

५ 'नन्दु गोप ज्ञान्यून' ओसुक वनानु ।

'तस कृष्ण-जुव अकुय छु सन्तानो ॥

पंज्य पांथ्य टोठ यिथु भक्तन भगवानु । * ॥

He said to them, 'You know Nanda Gopa. He has an only son named Krishna Ji, who is truly as dear to him as the Lord is to the devotees'.

६ कुल मुल ज्ञान्यूक तुहि हिव्य आसानु ।

हिशरस कुंह छुन प्रछानो ॥

પ્રહુ-ગાર પ્રહુ-પ્રહુ-ત યુન મ્યોનુય બહાનુ । * ॥

'You know too that by family and status they are equal to you. Where there is equality no one questions (the fitness of alliance). Then you are at liberty to make enquiries by asking people. My coming here is only a formality'.

૭ ડુગળ્યર કાસિતવ અદુ ડગુનન શાનુ ॥

રાધા છે લક્ષ્મી સુ નારાણો ॥

મેલિ દ્વન સોદા ત કુંહ છા ગેલાનુ । * ॥

'Remove' duality between you (by alliance) and we shall be glad (lit. our shoulders will rise). Consider that Radha is Lakshmi and Krishna is Narayana. When two parties agree (to a bargain), no one has any business to find fault'.

(Rising of shoulders is a sign of being happy, their sinking is that of depression. ડગુન is like અગુન single, as opposed to double).

૮ નવ-પાંચુક હુકનુ યોગ હુક મેલાનુ ।

ભોગી ભાવસ છિ સ્વસાનો ॥

શુભ ફલ તુ શુભ ગ્રહ ડદયસ યીવાનુ । * ॥

'There is no incompatibility of 9th and 5th positions'. Their Yogas (combinations of stars) are similar (or compatible). According to Bhava (general results of combinations) they are destined to enjoy life. Auspicious stars, with good results, are in the ascendant.'

(નવાંશ ભાગ, નવ-પંચુક, યોગ, ભાવ,

फल, ग्रह, उदय are all astrological terms. Paramanand—seems to be very familiar with them. He also states accurately the words generally used by go-betweens and astrologers on such occasions).

६ नंद गोप जसुदा अस्य ति क्या बोझानु ।

यत समयस-मंज भाग्यवानो ॥

अकुर्य सन्तान यच्च टोठ आसानु । * ॥

They reply, 'Yes we too have heard of Nanda Gopa and Jasoda. They are well-to-do so far as the present times are concerned. They have an only son, very dear, as only sons generally are.'

१० प्रथ-घरु चूर-हाच तस क्या लागानु ।

गूर्य-बाधि चरिमंजि हेवानो ॥

थजि-रेंज्यन प्यठ छस नचनावानु । * ॥

'In every home he is charged with theft. The Gopa women make fun of him and make him dance (to their tune) by offers of little balls of butter'

११ वांसि छु लूकुर्य तु लूक^२ छिस ज्ञानानु ।

खेलनस कुंह छुसनु पोशानो ॥

लुकुटुर्य^३ तु बड्य-बड्य^४ बुड^५ छिस मानानु । * ॥

'He is young in years, yet is well known. No one can match him in playing games. Though he is young, very big people consider him great.'

१२ लुकटिस बडय्-बडय् आव गाव गछानु ।

बडित छिनु तिस शोभानो ॥

रांडु छु तु तव छुन मस्लहत प्येवानु । * ॥

'In the young even serious faults are overlooked ; but in the grown up they are disliked. He is naughty and so we do not think the alliance advisable.'

१३ मरहर दुध-चूर गर्गजियु छु जानु ।

कूर-मूर छिनु रावरावानो ॥

डयकु वुसरित युद कुंह छुनु वुछानु । * ॥

'Is it good to be notorious as stealer of milk, dear Garga Ji? No one wants to give his girl away to be unhappy, although no one knows the destiny of the child (lit. cannot bare her forehead to see what is written there.)

१४ मालिस-माजि शुर युथ-त्युथ प्रेयानु ।

सभि-मंजु लवि आसि नेरानो ॥

ऋषि असि यव कथि फुफ छुय फोरानु । * ॥

'Parents love their child whatever faults he may have ; but in society he will certainly be pointed at (lit. taken apart). In this matter, therefore, dear Rishi, we hesitate (lit. stammer).'

१५ यव-पतु मस्लहत करित द्यव कुनि आनु ।

सुय शेछय् आसोय सोजानो ॥

यिय अदु बोझख तु तिय गव प्रमाणु । * ॥

'Later on, we may, after consultation, let you know (our decision), and that will be final.'

१६ ऋष वाकस मा आसि कुंह फेरानु^१ ।

धमि अकि कथि क्या छु फेरानो^२ ॥

बोजन^३ पुज ऋष त भोजन^४ मंगानु । * ॥

'No one may go back on the word given to a Rishi (or disregard a Rishi's wish). There is, however, only this thing which makes us sorry—(that the boy is naughty)'. The Rishi takes these words to be sincerely spoken and asks for food.

१७ कुटमस समुरित छि मस्लहत प्रछानु ।

सारथि छि जिव त बुठ फेशानो ॥

रिवान^१ अकि पत्ति भियि पत्ति रवानु^२ । * ॥

(After Garga Rishi has left) they gather the whole family and hold consultation. All are in a fix (lit. trying to moisten dried up lips and tongues)— sad on one account and pleased on the other.

१८ फेरव वाद-वाचु मन छुन पचानु ।

फल^१ न त आसव नु फोलानो^२ ॥

रंगु-रंगु गंजुरित^३ केंह छिनु अंजरानु^४ । * ॥

We do not find it in our heart to go back on our word', they say, 'it will not be fruitful of good to us and we shall not prosper'. Thus calculating in various ways, they come to no decision.

१६ करित काम कारज नय गच्छि जानु ।

आसव यन्न पशतावानो^१ ॥

पाम लूकुहंजु तु पनुनुय तावानु^२ । * ॥

'On the other hand', they think, 'if after we have done the work (celebrated the marriage) and it does not pan out well, we shall have to repent greatly. In addition to one's own loss there will be the taunts of people to bear'.

[The last line is a proverb.]

२० माला आसुक मुक्तुच छि वनानु ।

अक फुल नु त्युथ कांसि आसानो ॥

राज्जु-द्वारु त्युथ नतु बाज्जारु मेलानु । * ॥

They had a garland of pearls, it is said. No one possessed a single pearl like those; it could not be had from a rich man's house nor purchased in the bazar.

२१ सुय प्योक टोख भोग तिमनुय सोज्जुहानु ।

भागिस द्वगुण छि तोरु पुशरानो ॥

अगुण ति नेर्यक न आसन मंदछानु । * ॥

This garland they decided to send (to Krishna's family) as alliance present, which (according to custom) must be returned doubled. 'They will not be able to produce', they thought, 'a single one like it (what to say of two?) and they will be put to shame (and stop bothering us)'.

२२ जसुदा माजि ओस तुण फुल मंगानु ।

तव-रुस्त वच्छय् ब्रुसन रछानो ॥

कच्छय्-खोर दपुनस यि ब्रुखना वुछानु । * ॥

२३ यिथी शुंडु ब्रुयन नेतुर मेलानु ।

कम पाथुर ब्रुहम लागानो ॥

मुक्त-मालि कृष्ण-जू ताम थप लायानु । * ॥

(The purohit has brought the alliance present) Krishnaji is asking mother Jasuda for rice, refusing to tend the calves unless he is given that. She says, "You naughty boy! wanting to be bribed (for household work)! Don't you see this? It is for such manners that people do not want to marry their daughters to you. What strange roles you play!" (while she is saying this) Krishna snatches at the pearl-garland (and runs away with it).

२४ जसुदा आस पान्य-पानस वनानु ।

वनुहुस यि तिय छिस डेशानो ॥

रूदु मा हंत लूक अपुजुय छि वनानु । * ॥

Yasoda was saying to herself, 'What they said (about Krishna being naughty) they see. We can no longer defend ourselves by saying that people are lying'.

२५ लालव^१ रटथो नालव^२ वनानु ।

आलव^३ न कुनि कनि बोझानो ॥

बालव^४ थचिसय बालव^५ फेरानु । * ॥

(Running after Krishna) she says, 'My darling, come I will embrace you. Why don't you hear my calls in any direction? My little boy, I am tired of running over the hills'.



SONG—15.

चालु^१ छम अशिभे कोता चालु^२ लालु
बालु^३ गोपालु म्यात्र पालना^४ कर

Tears are flowing from my eyes in handfuls.
How much must I endure, my darling? Come, little Gopal, come to help me.

१ पुशिरावनस^१ क्यत मन मे ओस थारानु ।

पुशि रावनस^२ पान मारान छस ॥

पनुत्री वास्यकनु वनुनम छिनालु लालु । * ॥

I was already worried how to add (to the pearls).
I am now mortified in addition at their loss. If they don't get back even their own, they will consider me mean.

२ कृष्ण छम चात्र द्रुय दायय बोझख ॥

लायय-नु मुक्तु-मालि पुछ्य मव खोच ॥

अक रटथ नालु मियि गंडय मालु लालु । * ॥

Krishna, if you listen to me, I swear I won't beat you on account of the pearl-string; don't fear. I will rather embrace you and put fresh garlands round your neck.

१ शाह ब्रुसनु फोरान तोरु ब्रुस प्रछानु ।

माज्य् ! मुक्त-ब्योल छा ववानो ॥

मे ति वुव ब्योल खल कोनु छिव सुमुरानु । * ॥

She is unable to breathe. Suddenly he appears and says, 'Mother, do people also sow pearls? I have done so, why don't you people come and collect the harvest?'

२ मुक्तस तु मीचि^१ ब्रुन बालुक जानानु ।

मीचि^२ क्या छे थिछु फिक्र आसानो ॥

मुचि^३ क्या पत-कुन यि युस असि रोचानु । * ॥

A child makes no distinction between pearls and dust. You and I have such worries. What will remain in the end of all this that we love?

३ ह्यत^१ क्या गछु वुअ सु पुरुहित^२ वनानु ।

हेत^३ ब्रुमनु रीत^४ क्या कव जानो ॥

बनित^५ क्या आम वनित^६ कस जानु । * ॥

The Purohit was saying to himself, 'What shall I now take hence? I cannot excuse myself saying that I did not know the custom. Alas! what ill luck has befallen me? Whom can I tell my sad plight?'

४ करुनम नु पछ^१ मुक्त लछ^२ ब्रुनु आसानु ।

यछ^३ क्या छय श्रीनाराणो ॥

मछ^४ ओस दित यछ^५-पछ^६ ओस भरानु । * ॥

'They won't believe me (if I say what has happened), for pearls are not valueless like dust. What is thy will, Lord? (What is to happen to me?)'. Yet he was putting up a friendly face and pretending to have faith and confidence.

५ जसुदायि हिस तु होश नजि रूदुमुत दानु^१ ।

मुक्तु-दानु^२-पुछय् दान^३ मनसानो ॥

* * ऋध-सिध तस यस संतोष आसानु । * ॥

Yashoda retained not a bit of composure. On account of the pearls (lost) she was feeling about to die (lit. giving her last alms). Such accomplishments (as equanimity) belong only to him who is contended.

६ गरज-मंद लूक वनुमुत देवानु ।

शुर्य-सुजि कथि पछ करानो ॥

नेरि मा वीरि टंग चवु नेरि अर्मानु । * ॥

People who have some selfish end in view are proverbially mad. They believe the words of a child, thinking that per chance a 'willow may bear pears' and their unrealized desires may find fulfilment,

७ पकन छि कृष्णस पतु - पतु लारानु ।

जंगलस मंज बाग बुछानो ॥

* * * भय्य-भय्य मुक्तु लंग पथर नमानु । * ॥

They follow Krishna running, and behold ! in the wood they see a (magic) garden in which branches heavily laden with pearls are bending low to the ground.

८ समुराव्य लूकव मुक्तु-अंवार^१-खान ।

नंदु गोप मुतसद्य^२ त भागरानो ॥

पांच-त्रे भागुल^३ फुति-फुति मेनानु । * ॥

People gathered heaps of pearls. Nanda Gopa was the officer (Mutasadi) who distributed them according to the 'five and three parts' division, measuring with baskets. [1—3. Land revenue terms in use in P.—'s time]

९ पुरुहित सु सृजुमुत गणिशु-त्रक^१ समुरानु ।

दक्षनायि-पुछय^२ तु पछय^३ रंजुवानो ॥

पछ^४ छे नु लूकन यिवान नीवानु । * ॥

The Purohit sent (by Radha's people) is collecting 'Ganesha's share, of one - sixteenth, as his dakshina and helping his friends to some of it. People who come and take pearls away cannot believe (that it is not all a dream). [1 is another Land revenue term of P.—'s time.]

१० ब्रखिभानुन्यन वति कुन अछय लोसानु ।

ब्रह्मनस छि ताम दूरि डेशानो ॥

* * * करुमुत सु तदबीर धरि छुक रोजानु । * ॥

Brakhibhana's people look towards the way (by

which the Puruhit is expected to return) till their eyes are tired. Presently they see the Brahmin from afar (with cart-loads of pearls). Thus the plan they had made is rendered futile (lit. does not work outside their home).

११ वनि^१ क्या कूँझा वनि^२ छा यीवानु ।
 ब्रह्मनस ति छिनु प्रजुनावानो ॥
 सुशीलायि ओस सुदाम वातानु । * ॥

What can one say ? who can understand this ? They do not recognise the Brahmin himself (so changed is he). It is as if Sudama came back to Sushila (after his visit to Dvaraka).

१२ डीशित मुक्त-मालु रतुन तु स्वनु भानु ।
 मुक्त-मालि पनुअे छि मंदछानो ॥
 पनु-पार पनुभी छु सुदाम छारानु । * ॥

Seeing the pearl-strings, jewels and gold utensils, they are ashamed of their own pearl-string. It is as when Sudama looked for his leaf-hut (which had been transformed to a palace).

[These lines, vv. 11 and 12, seem to indicate that P—had already written 'Sudama Charitra'.]



Ref.—

SONG - 16.

श्याम मुख सन्मुख दिखावे ।

मेरा मन कैसा सुख पावे ॥

If Shyama deigns to let me see him face to face, what joy my soul will experience!

१ इंद्रिय-नगर का राजा इंद्र होवे ।

मोह-लंका का रामचंद्र होवे ॥

कुंभकर्ण^१ करनेका^२ जगावे । * ॥

My soul would then be the Indra of the city of the senses. (control them i. e.). She would destroy like Ramchandra the Lanka of false knowledge and awaken the long-sleeping Kumbha Karan of right action.

२ देह द्वारका मन है कृष्ण जी ।

भोग - इच्छा अठ पट - रानी ॥

वख-वख लख घर बिछावे । * ॥

The body is Dvaraka, the self is Krishna; the will to enjoy is the eight chief queens who furnish myriads of separate houses to receive him.

३ जमनेका^१ जमुना^२ पार तरे ।

सतसंग - गंग - अश्वान करे ॥

न - आवन^३ तीर्थ तन न्हावे । * ॥

My soul would then cross over the Jamuna of earthly births; would bathe in the Ganga of Sat-sanga; would wash her sins off at the tirtha of non-return (to the world).

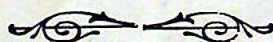


१ लय गगि^१ हर्षम^२ त जय^३ आसु बोलानु ।
 जानुन जि दय^४ आम टोठानो ॥
 भय^५ दूर गोस मोहु खय^६ बुंदि कासानु । * ॥

(Radha) was lost in excess of joy, and shouted 'Victory !' She felt that the Lord was showing His love to her. All her fear was gone and the rust of moha disappeared from her mind.

२ कृष्णुन दर्शुन बनिना कांछानु ।
 हनि - हनि मनि स्नेह बुझानो ॥
 वावस त कावस - कुन आस वनानु । * ॥

Desiring Krishna's darshan most ardently, her heart was bubbling all over with love. She addressed to the wind and the birds (such words as these):—



Ref.—

SONG - 17

सदके बुलाओ उसको सदके सदके ।
 क्या आना तदके मर जाना जदके ॥

O invite him, entreat him to come here now—
 for whom I would sacrifice myself. What use is
 his coming when I am dead ?

१ सब वेदों का अर्थ यही है ।

तप-जप यम और वर्त यही है ॥

छोडो कपाल अपना सदगुरु पदके । * ॥

This is the meaning of all the Vedas; this is what is to be gained by tapa, japa, virtues and vows: Bow your head before the feet of the Teacher of the truth.

२ तुम होवो राजा^१ तुमको आ-जा^२ मीटे ।

कम करने से कम काजा^३ मीटे ॥

क्यों घट^४ में रहना घट^५ - वद के । * ॥

You will be your own sovereign; the necessity of coming and going (passing from birth to birth) will cease for you. By reducing your wants (or by working karma out as duty) all work will end for you. Why live in the body now puffed (with joy) now reduced (by sorrow) ?



§ XVI.

१ ओरु-योरु वारु धलि कथ गधि प्रमानु ।

योरु-तोरु सारिय छि तोषानो ।

दंन्जु - सान खांदुरुक संज आसिय करानु । * ॥

When the alliance was well settled in both the houses, all in either house rejoiced, and preparations for the wedding were being made with great zeal and zest.

२ कोरि-बोल युदवय राजु आसि आसानु ।
नित दारु-दारु^१ अथु धारानो^२ ॥

कोरि-हुंदि शर्मि दावु^३ दावस^४ छु लगानु । * ॥

The father of a daughter may be rich, still he has to ask for things at several houses; out of concern for the daughter he feels hard up like one who has lost a stake. [Note homos - 1 & 2; 3 & 4.]

३ कोरि^१-वाल्क्य कोरि हुंजि बेरि सोरि सामानु ।
दोरि-दोरि^२ दूरित^३ छि सुसरानो ॥

त्रोरि-त्रोरि^४ पोरि-पोरि^५ खोरि^६ छक फलानु । * ॥

The daughter's people collect all requirements for the girl's (wedding, and for her) sweet sake—moving hurriedly from lane to lane, tramping about in groups from village to village so that the skin of their heels is worn out. [Note homos. 2 & 3 also rhymes 1, 2, 4, 5 & 6.]

४ तवु पतु राधायि संपता तु वृखिभानु ।

वैद्य रछनस छि न सोजानो ॥

बड कूर नेरि-नेरि^१ फेरि^२ कर छु पजानु । * ॥

Thereafter Sampata and Brakhibhana do not send Radha to tend the calves; it is not meet for a grown-up girl to gad about from pasture to pasture (they say).

५ घरि बेहुनावित नेहु उज्जनावानु ।

स्नेहु-मायि काय तस न्हावानो ॥

मायायि लोलु-सूय् आस्य् उललावानु । * ॥

They kept her at home, awoke her early, and lovingly bathed her—they were affectionately decorating Maya incarnate for her Lord.

६ पुफु-मासु^१ आस-पास^२ आसस^३ आसानु^४ ।

व्यसु दासु^५ सासु-बजु^६ विसानो^७ ॥

असुवन्य^८ तु रसुवन्य^९ छिस गुसु^{१०} कासान^{११} । * ॥

Aunts and other relatives were always about her; friends and servants in their thousands were smiling; laughing and felicitous, they all kept her from becoming morose. [Note homos 2, 3 & 4; 5 & 7, also rhymes 1—6 & 11; 8, 9 & 10.]

७ प्रयि^१ छिस भियि - भियि^२ हिय^३ वथुरावानु^४ ।

वथुरन^५ तु पान वथुरावानो^६ ॥

पम्पोश अथु^७ मांजि - पत्रव^८ रंगानु । * ॥

They covered her bed with jessamine petals; they made her bed (or wiped her body) and devoted themselves to her service. They dyed her lotus-like hands with henna. [Note rhymes 1—3; 4—8].

८ राधा यनु छे नु कृष्णस डेशान ।

तनु क्षण - क्षण आस केशानो ॥

पंकजु नेत्रव शवनम वर्षानु । * ॥

Since the time Radha was not allowed to see Sri Krishna, she longed for him every moment; from her lotus-like eyes she rained dew-like tears.

६ सोर^१ दिन त रात सुर^२ - छिविसुय स्वरान^३ ।

स्वर्य^४ - स्वर्य^४ त्रान आधि सोरानो^५ ॥

सुर^६ - डजिमच^७ मच^८ गच^९ केह सुरा नु । * ॥

All day and night she was thinking of the beloved intoxicated with wine (of bliss); constantly longing for him, she began to lose her strength; she looked as out of wits, distraught and feeble; and there was no sign of liveliness about her. [Note homos. 1—6; 3, 5 & 10; 7 & 8; also rhymes. 7—9.]

१० दारस^१ मंज अछिदार्यन^२ गिंदानु ।

दारि^३ - बर^४ बुछय् - बुछय् भरानो^५ ॥

धारि - धारि^६ दार्यन^७ प्यठ उश त्रावानु । * ॥

Within doors she played with dolls; she looked sadly at the doors and windows, her tears fell in streamlets on the dolls (or on the window sills, [Note — She looked sadly at the doors and windows through which she could no longer go out to meet her beloved and through which she expected him to come in somehow at any moment. Observe homos. 1—3, 6 & 7; 4 & 5].

११ कृष्ण-पाद हृदि ह्यत ध्यान आस धारानु ।

सन्मुख रुजित सु वनानो ॥

लक्ष्मन जन तु परमानन्द प्रावानु । * ॥

She meditated with Sri Krishna's feet in her heart. Standing before him in thought, she spoke these words by which she felt great bliss such as Lakshmana (the author of the lines) finds in approaching Paramananda (his guru). [The Mohini episode is by Lakshman Ji, P.'s deciple, as stated already in the Introduction].



SONG — 18

लालो लालो बाल गोपालो ।

करयो चि किञ्च पोशन मालो ॥

My beloved, young protector of the cows, I will string garlands of flowers for thee.

१ वनवनि^१ नेरय वन - वन^२ फेरय ।

वन्य^३ दिनि दोर्यव - दोर्यव नेरय ॥

चुय वन^४ चिय विन^५ कहि संभालो । * ॥

I will go forth to sing thy praise, wander from wood to wood and look for thee in every glade. How can I get well without thee ?— I ask thyself. [Note homos. 1 — 5].

२ दासी कव कथस उदासी ।

हर - भरु चये - कित्यु हरकी खासी ॥
 बन ब्रजु बासी छुय म्योन सालो । * ॥

I am thy handmaiden, why dost thou make me sad (by indifference)? I have kept bowls of fresh cream for thee; come here to thy woods of Braja, I invite thee.

३ इंद्रिय चूरव लागित^१ सन^२ तय ।
 जगित^३ निगिहम शिलु - वासन^४ तय ॥
 त्यागित स्वन^५ तय मुक्तय मालो । * ॥

The thieves of senses, have broken into my heart and lying in wait there, have taken away my freedom of innocence, letting go (or, though I had let go) gold and strings of pearls. [Note homos. 2, 4 & 6. also rhymes 1, 3 & 5].

४ आदन-बाजो कन थाव नादन ।
 इतु दितु दर्शुन छम चांभ लादन ॥
 सिधन - साधन - हुंदि कृपालो । * ॥

Friend of my childhood, listen to my calls of love, come and let me have a look at thee; for this I shall be indebted to thee, O thou who art merciful to the saints who have reached or are trying to reach perfection.

५ हिंसु विसरावुस माया - मसुनय ।
 रस-रस^१ रसवस^२ विषये-रसुनय^३ ॥

हुम माटि खसुनुय मोहु जंजालो । * ॥

The wine of maya has robbed me of my reason; the taste for sense objects has slowly and imperceptibly lured me down; and now I am being burdened with the bustle of delusion. [Note homos. 1—3.]

६ मायातीतो ब्रायि मतु रोजतम ।
चराचर बुख तु आर्चर बोजतम ॥
कूँडा सोजतम दीनु - दयालो । * ॥

O thou beyond maya, do not hide thyself from me; listen to my supplication, O thou who art omni-present in the moving and the motionless, do send some messenger to me, merciful Lord of the lowly.

७ चित - आकाशस भास्कर भास्तम ।
जूनि प्रकाशक सुर्य - जन आस्तम ॥
अनि - घटु कास्तम तु रटथो नालो । * ॥

Do thou appear as the light-giving sun in the sky of my consciousness; to me, thy moon, be thou the illuminating sun. Remove my darkness and let me hold thee in close embrace.

८ परमानंदो नंदु - आनन्दो ।
लक्ष्मण - जुवने श्रीराम - चंदो ॥
सीता सुत्य् छय नाली - नालो । * ॥

O thou enjoyer of great bliss (or, my Guru) O joy of Nanda O Shri Rama of Lakshmana (or, of the author), my soul who is (thy eternal spouse) thy Sita, must be ever with thee (cannot afford to lose hold of thee).

§ XVII

१ अंतर्दामी स्वामी भगवान् ।
व्यापकतायि किन्तु बोजानो ॥
अनुग्रह पनन्यन भक्तन तु सोजानु । * ॥

The glorious Lord, the inner ruler, hears (this), being all-pervading, and sends his grace to his devotees.

२ मोहनी रूपा दारित तु नेरान् ।
सास भास्कर तेजु भासानो ॥
कैलासु - वासी ति डीशित तंबलान् । * ॥

He comes out assuming the form of a woman of fascinating beauty, looking like a thousand suns in lustre, so that even the dweller in Kailasa might feel agitated at the sight.

३ रंबुल्यव केशव^१ सु केशव^२ रंबान् ।
वर्ग^३ - पांथ्य दुर्ग^४ - रूप धारानो ॥
स्वर्ग^५ अछुरचु^६ मचु^७ डीशित गछहानु^८ । * ॥

Keshava was shining with his bright locks,

having assumed a female form to perfection, so that even the celestial maidens might go mad at the sight. [Note homos. 1 & 2.]

४ महिमा त्व तेजुक क्व बो जानु^१ ।

जिव^२ तति द्यव काजि गृह्णानो ॥

जिवि^३-मा कुह-कुनि कनु^४ आसि बोजानु^५ । * ॥

What do I know of the greatness of that splendour? Our tongues (even of greater poets) seems to lose the power of speech. I believe that no one is born (or, will ever be born again) who has heard of it somehow. [Note homos. 1 & 5; 2 & 3. also Anti - of 3 & 4.]

५ त्रिधि^१-रूप द्रधि^२-रुस्त महाराज भगवानु ।

वाजि-वुग्नि कननस ह्यु फेरानो ॥

घरु - घरु^३ अचान^४ तु बरु-बरु^५ नेरानु^६ । * ॥

The Lord, the one without a second, in that female form goes about selling rings and bangles; he enters house after house and passes through door after door. [Note anto. of 1 & 2; 3 & 5; 4 & 6.]

६ मत्स्य-मत्स्य द्राधि तस पतु-पतु जनानु ।

नानु-रंगु नानता मुलवानो ॥

मूल^१ बुद्धिनुक ओस मुलुनावुन^२ बहानु^३ । * ॥

Maddened with the sight, the women followed her, asking her the prices of that rich variety of things. Their real object was to have a look at her, the settling of price was only a pretext. [Note anti. of 1 & 3; also assoc. of 1 & 2.]

७ संपता सु नानता डीशित तंबलानु ।

राधायि लागुज्ज् यछानो ॥

* * * राधा कुजी छि त त्रियि - रुप भगवानु । * ॥

Sampata feels agitated at the sight of that variety of ornaments, she wishes that Radha be decked with them ***** Now Radha is alone with the Lord in the female form.

८ डोलन - मालु ब्रुस लोल - सान पैरानु ।

तोलु - तोलु^१ तूलित ब्रु तोलानो^२ ॥

मायातीत ओस मायायि डलसानु । * ॥

He decks her lovingly with garlands and strings of ornaments, weighs them accurately and then reweighs them (to prolong the meeting). The Lord who is above maya was courting Maya. [Note homos. 1 & 2.]

९ यछि - सान तस मारुमचि ओस लागानु ।

^१गहन-पात तिथ्य् यिथ्य् सु यछानो ॥

मछ-बंद बावट्थ कछुकर तु दसवानु । * ॥

Affectionately he decked that beloved beauty

with ornaments in which he liked to see her—
armlets, wristlets, bangles etc.

१० पैरन तु शेरन ब्रलु ब्रुस प्रब्रान ।
बुबुमुत ब्रुहय कुनि-कनि तानो ॥
चे-हिश जून आसि सुर्यस वातानु । * ॥

While adorning her he cleverly asks her,
'Have they found you a match anywhere? A moon
like you can easily wed the sun'.

११ इंद्रस ति चय इंद्रानी शूभानु^२ ।
नत कांसि शूभा^२ न^२ आसानो ॥
प्रयिवुञ्जि त्रियि ब्रुय प्रयिवुन प्रयानु । * ॥

'You are fit to be the queen of Indra, no other
person is any good for you. A lovely woman
likes to have a handsome husband'. [Note homos.
1 & 2.]

१२ राधा यवु बोजनु युद छे मंदछानु ।
लोलु-हति मनु छस वनानो ॥
युस ब्रुक मे बुबुमुत सुय ब्रुम प्रमाणु । * ॥

Radha blushes at these words, yet speaks out
of her loving heart, 'He whom they have found
for me is quite acceptable to me'.

१३ त्र्यन भवनन - हुंद सुर्य सुय आसानु ।

इंद्राज्जु बंदु तस रोज्ञानो ॥

चंदुहस जुव त जान¹ तिय ओस यच जानु² । * ॥

He is the Sun of the three worlds, Indra considers himself his servant. I should consider it a great blessing if I could sacrifice my life for him.'

[This is in reply to Mohini's suggestion of Sun and Indra as fit matches for Radha. Note homos. 1 & 2.]

१४ मोहनियि दपुनस त्युथ कुस छु आसानु ।

युथ आसि आसवुन भगवानो ॥

टाछर-किन्य छख चु आश्चर² वनानु । * ॥

Mohini said, "Who is there with such attributes, which are those of the Lord himself? It is love that makes you talk so big."

१५ दपुनस आश्चर कवु छख ज्ञानानु ।

नंद - गोपुन युस छु संतानो ॥

सुय क्या छु जन्मस आमुत भगवानु । * ॥

Radha said, "Why do you consider this strange? Nanda Gopa has a son, hasn't he? and He is the Lord incarnate."

१६ सुय क्या छु देवन-हुंद देव आसानु ।

देव¹ तस्य सारिय छि सेवानो² ॥

जगतुक ओश सुय तु कुह तस सिवा³ नु । * ॥

"He is the God of gods; all the gods carry out his will. He is the Lord of the world and there is none beside him." [Note homos. 2. & 3.]

१७ फीरित छि मोहनी राधिकायि पुनानु ।

हय-हय यि क्या छख चु बनानो ॥

सुय छा सु युस-ना दुध चूर करानु । * ॥

Mohini replied admonishing her "Alas! what is this you are saying? Is it he who steals milk?"

१८ सुय युस कृष्ण नामु^१ श्यामु^२ बुधि आसानु ।

शहर-गामु^३ लूक यस खोचानो ॥

धूम-धामु^४ खास-आमु^५ पामु छिस दिवानु । * ॥

'He who is called Krishna or black in colour, whom people in the town and the country, fear, at whom everybody is boistrous in flinging taunts? [Note rhymes. 1—6.]

१९ जगि-मंज ओस-ना भियि कुंह बसानु ।

माल्य् माजि बुछुनय युथ तानो^१ ॥

तानु^२ हितु बुजि नतु पतु ख्यख अर्मानु । * ॥

'Was no one else living in the world, that your father and mother found you such a bad match? Realize your mistake even now, or you will have to repent later' [Note homos. 1 & 2].

२० ह्युथ-ह्युव रांडु आसि क्रोन मंदछावानु ।

मटि^१ मरिमिचि हटि^२ करानो ॥

वटि-मा^३ कुनि युस बेराह नेरानु । * ॥

'Such a naughty boy is apt to bring shame to the whole family and to forsake and bewilder her who is entrusted to him (by marriage). The boy who turns out wanton and wayward cannot prosper in any walk of life.'

२१ राधा^१ यि बूजित दादि^२ आस दज़ानु ।

विस्व^३ मुख क्रोध^४ खारानो ॥

वाक^५ तमिसंघ^६ तस आक-जन^७ लगानु । * ॥

On hearing this Radha felt burning with pain. She was angry at this insult; Mohini's words acted as a knife cutting her to the quick. [Mark rhymes 1 & 2, 3 & 4, 5 & 6.]

२२ दपुनस कवु छख अपवाद वनानु ।

तस - वेषि युस आसि भगवानो ॥

असंवाद^१ ह्युय अपराध^२ खसानु । * ॥

She said, "Why do you use improper words in respect of him who, I told you, is the Lord? You are incurring sin by this harsh speech."

२३ युद तस छि तुल्य^१ निंदाम्नुत वनानु ।

हर्ष-शोक वर्ष^२ ह्युसनु खसानो ॥

मुख-प्रत^१ प्रत^२ कांसि ह्रुक आसि यिवान् । * ॥

'Though he is said (by the Vedas) to be equal in praise and blame, though joy and sorrow cannot be predicated of his nature, an insult flung at one's face naturally wounds one's heart.' [Note homos. 1 & 2.]

२४ सुय क्या ह्रु देश^१-काल रुस्त ईश्वर पानु ।

हिशर^३ कुनि ह्रुस नु व्यापानो ॥

निश^१-दिन रिष^१-मुनी तस्य क्या छि पूजानु । * ॥

"He is the Lord beyond space and time, beyond likeness to any thing—without any equal. Rishis and Munis worship him night and day." [Note rhymes 1—5].

२५ सुय क्या ह्रु निर्गुण तु निर्लेप नेरानु ।

निर्मल निराकार आसानो ॥

भेद-अभेद^१ विन वद^२ छिस वखनानु । * ॥

'He is found to be unlimited by any attribute, untouched, pure, formless—declared by the Vedas to be beyond difference and even beyond unity.' [Note homos. 1 & 2.]

२६ साकार - रूप सुय सर्वकार आसानु ।

निर्विकार आदि-अंत रोजानो ॥

अंज - मंज आसित तु अंदकनि वुछानु । * ॥

‘Assuming form he becomes all forms, yet he is formless first and last. He is immanent and yet transcends all’.

[Here follows an enumeration of the ten avatars of Vishnu:—the Fish, the Tortoise, the Man-lion, the Dwarf man, Parusha Rama, Shri Rama, Shri Krishna, Buddha & Kalki. They are types of life at different stages. In other words they may be called respectively (1) Water - animals, (2) Amphibious animals, reptiles and birds (3) Land animals or mammals (4) Man - like apes, (5) Intellectually dwarf savages (6) Fierce fighting civilized men, (7) Righteous and religious men, (8) Free, loving, wise and powerful men, (9) Men of renunciation and universal compassion, and (10) Man as regenerator and founder of a new order].

२७ जन्म-जन्म दास तसंजुय छस बु आसानु ।

मेय-रुस्त सुति छुनु रोज्ञानो ॥

पुरुषस छाया सत्य-सत्य पकानु । * ॥

‘In every incarnation I am his devoted servant ; he too is never seen without me : man must be accompanied by his shadow.’

२८ तसुंदी कमल-पाद हृदि छस बु धारानु ।

मंजुलिस - मंज अलरावानो ॥

अपवाद तसुंदी किथ आसु चालानु । * ॥

‘His lotus-like feet I keep in my heart, fondly rocking them as in a cradle. How can I endure words spoken against him ?’

२६ पङ्क नय यियी बुछ ! सीनु छस हावानु ।

कृष्ण - पाद हृदयस मे आसानो ॥

भगवान तामत छु कृष्ण - रूप धारानु । * ॥

'If you don't believe this, look ! I show you his foot-mark on my breast ' ****In the meantime (while Radha's eyes are bent towards her breast), the Lord has assumed Krishna - form.

३० राधा हृदयस प्रातिबिंब त्रावानु ।

राधा छे हृदि-मंज्र डेशानो ॥

राधायि कुछि ह्यत श्री कृष्ण भगवानु । * ॥

He throws his reflection on Radha's heart, and she sees in her heart (in place of the foot - mark) Lord Krishna with Radha in his arms.

३१ कलु थुद तुलित ताम स्युद आस बुछान ।

हृदयुक छे सन्मुख डेशानो ॥

राधासाहित कृष्ण-सुंदर पान्य पानु । * ॥

Presently she looks up straight before her, and behold ! what she had seen in her heart is present before her eyes—namely, Shri Krishna the beautiful with Radha in his arms !

३२ पानस - मंज्र घेलि कृष्णस डेशानु ।

कृष्णस मंज्र पनुनुय पानो ॥

लोलु-योग् सत्य् ब्रुस संयोग् ब्रमान् । * ॥

When she sees Krishna in herself and herself in Krishna, she attains at-one-ment by the yoga of love.

३३ धीमी कुलि-मंजु फल केंह नेरानु ।

सुय कुल फलस-मंजु आसानो ॥

तमि कुलि-मंजु भियि सुय फल फोलानु । * ॥

The tree that produces a certain fruit is present in (the seed of) that fruit, and that tree (within the seed) is bound to bear the same fruit again (in course of time).

३४ वननब^१-सत्य् क्या सनु आसि ननानु^२ ।

सननय^३-सत्य् केंह ब्रु बनानो^४ ॥

सनि^५-न तु तनननु^६ कास्था वनहानु^७ । * ॥

What, one wonders, can be revealed by mere lip-deep speech? If any good comes, it can come only through deep feeling; unless that deep impression is made (by love), anybody can say fine words like musical formulae (but what of that?)

३५ राधा कृष्णस शरण छि गङ्गानु ।

कृष्णय-कृष्ण पत ब्रु रोजानो ॥

अहं धिलि गलि सो पत ब्रु मोचान । * ॥

Radha surrenders her being to Krishna, then there is Krishna alone. (Out of the eternal sound 'So ham' (I am He) when the 'I' is merged, 'He' alone remains).

३६ लोलु सत्य् राधा हार^१ जन बोलानु ।

कृष्णस सन्मुख तोतानो^२ ॥

युथ सो वनान^३ आस त्युथ कवु बो^४ जानु^४ । * ॥

From the fulness of love Radha sings like a myna, and praises Krishna, standing face to face before him. How is it possible for me to speak as she spoke? [Note assn. of 1 & 2; 3 & 4.]



Ref.—

SONG — 19

जय गोविंद जय गोकलानंदो ।

स्व-बुंदु वंदयो मुञ्ज पादन ॥

Hail to thee Govinda, the joy of Gokul, my sweet Self! I will consecrate the pupils of my eyes to thy feet.

१ प्रकाश-रूप आकाश-पैवंदो ।

आश-गाश चोन सिधन तु साधन ॥

सुर्य-मुकट घटु कासबुनि यंदो । * ॥

Thy form is light (of truth); thy will keeps the heavens bound together; the perfected sages

and aspiring saints have their light and hope in thee—O thou whose diadem is the sun, O moon, the remover of the darkness (of avidya).

२ देश^१-काल रस्ति शेष^२-नाग मसनंदो ।

ईश^३-अनीश^४ दूर अंत-आदन ॥

हिशर^४ ह्य न कुनि बे - मानंदो । * ॥

Thou art beyond space and time, thy seat is the serpent Shesha, thou art beyond the states of Isha and Anisha; thou the end and the beginning; there is nothing anywhere like or equal to thee, O thou one without a second.

(The serpent Shesha symbolizes eternally revolving and recurring time or energy that *remains* when all existing forms have melted back into primordial substance at the end of a Kalpa or world-period. Isha and Anisha are the states of Ishvara and Jiva. [Note rhymes etc. 1—4.]



§ XVIII

१ भगवान लछगुण^१ लोल तस भरानु ।

अछि^२ दारि^२ कुछि^३ ललनावानो ॥ * * *

दपुनस गछुन ह्युम मथरायि मंज पानु । * ॥

The Lord showed his love to her, a myriad times more than hers. He fondled her in his arms as a doll is fondled by a child***** Then he said, 'I have now to go to Mathura'.

२ वसुदेव-देवकी आसन मुकलानु ।

पञ्च-किन्चु ब्रुस तिहुंद सन्तानो ॥

जन्मु ऋण सारिनुय वेद माटि खारानु । * ॥

'I shall there free Vasudeva and Devaki from the prison; for I am really their son, and the Vedas declare every born son to be a debtor to his parents'.

[Then the Lord leaves the house in the guise of the fascinating pedlar and goes to Gokul]



§—XIX

१ दोहा फ्रुस्त आव नारुद ब्रु वातानु ।

पाद-प्रणाम छिस करानो ॥

राधा बोझन तु नारुद वनानु । * ॥

One auspicious day Narada arrives (at the house of Radha's father) They bow at his feet. He speaks in the hearing of Radha:—

२ मेलि दुन सोदा तु कुंह छा गेलानु ।

तलि ब्रुनु दुगुन्यर वेपानो ॥

जसुदा तु नंदु गोप तुहि-कुन बुछानु । * ॥

'When two agree to a bargain, nobody has

any business to find faults; then duality ceases to separate them. Nanda and Yashoda are awaiting your assent'.

३ अथ दयु लानिस कुंह छा वातानु ।
 अस्य् आस्य् तल तु पिठ करानो ॥
 कांसि-हुंदि इखतियारु कथ छा रोजानु । * ॥

They said to Narada, 'Who can resist the will of God? We were hesitating and wavering; but an alliance destined to come about remains under nobody's control'.

४ नंद-गोप गव तु वसुदेवस ह्यु मेलानु ।
 राजु आज्ञायि सु न मुकलानो ॥
 मुकल्या यस म भगवान मुकलावानु । * ॥

(Understanding that the girl's parents were agreeable,) Nanda goes to see Vasudeva, but being in prison by the King's command; he is not free to come. How can any one be free until the Lord makes him so?

५ राजस याद आव कृष्णुन अर्मानु ।
 काल म्योन ह्युनु अथि यीवानो ॥
 जगु भ्रमु यियि-ना तु आस्यम मारानु । * ॥

King Kansa (who was performing a Yajna) is put in mind of this desire for Krishna. He said, 'He who is to cause my death has not yet been

found; what if he come here by the ruse of my Yajna and liberate me !'

६ कालस काङ्क्षा प्रीत^१ छुनु पावानु ।

हेतु-हेतु^२ यित क्या छु पेवानो ॥

मरुनुय छु रीत^३ जीति^४ नतु छि नु आसानु । * ॥

No one desires death, but under one pretext or another death takes everybody by surprise. Death is the rule, for without it progress is impossible.

७ अक्रूरस छु राजु गोकल सोजानु ।

* * * सारिनुय गोर्यन छु वनानो

शुर्य-बाच ह्यत राजु साल छुव करानु । * ॥

Kansa sends Akrura to Gokul and he tells all the Gopas that the King has invited them all with their wives and children (to his Yajna).

८ गोकलस-मंज हून ब्रोरु छुनु रोजानु ।

कृष्णस सती छि गछानो ॥

सालुर ति यिम आस्य तुत-ताम समानु । * ॥

No one, not a dog or a cat, remains in Gokul; all go along with Krishna—so also those who had so far come invited (to the marriage celebration of Krishna)

६ अयुध्या तत्र गच्छामास जी गङ्गान् ।

वैकुण्ठस्य विधिं विधानां ॥ * * * *

वैकुण्ठं तस्यैवेति भगवान् आसात् ॥ * ॥

Just as Shri Rama went to heaven openly and formally, taking the whole of Ayodhya with him—for heaven is where the Lord is.

१० सुख-दुःख जन्मुक्त्वा ह्येव आसि भासान् ।

यस्य आसि मनि श्रीकृष्णं ध्यानात् ॥

तव-कनि कंसुनि कोपं कम खोचान् ॥ * ॥

The joys and sorrows of life must seem empty and trivial to one whose mind is devoted to thoughts of Shri Krishna. So these people of Gokul were very little afraid of Kansa's displeasure.

११ फिकिरन् लगुमुत थारन् तु पशान् ।

जमुनायि-मंजुं डुंगु दीवानो ॥

चमत्कारा वारा ह्यु वुञ्चान् ॥ * ॥

(On their way to Mathura) Akrura is full of anxiety and fear and regret. But while taking a dip in the Jamuna, he sees a very wonderful sight. [He is anxious about the safety of Shri Krishna and his brother, Haladhara. He regrets that he is bound, as the messenger of Kansa, to lead them to their death.]

१२ जलस-मंज सोर ब्रह्मांड डेशान ।

कृष्णस-मंज सु जल बसानो ॥

त्रे कारण तु इंद्राजु तस तोतानु । * ॥

He sees the whole universe in the water and that water in Krishna. He sees Brahma, Vishnu, and Shiva with Indra, all singing Krishna's praises.

१३ वारा ड्यूडुन तु वनुन छु न जानु ।

नुन वनुन बु बुधि-हीन कवु ज्ञानो ॥

फलिस ति तिय स्वाद गुरुणस यि आसानु । * ॥

He saw many things, but it is not good to mention all in details. How can an ignorant person like me state mystic truths plainly? However, the taste of a whole bunch of grapes can be estimated from a single berry of the cluster.

१४ वुन्दचे शंकायि दूर छुस करानु ।

उपकारक सु श्री नाराणो ॥

मारन तु कुंह यस तु कांसि न मारानु । * ॥

The Lord Narayana, who does good to all, removes the doubts and misgivings of his mind—He who is indestructible and destroys no one (in reality).

१५ अधिष्ठान सुय जगि उपादानु ।

उपकार भक्तन सु करानो ॥

तसुंदे नाव^१ नाव^२ भव-सरु तारानु । * ॥

He is the substratum, the creator of the world. He helps the devotees, who take their barges across the ocean of Sansara by invoking him. [Note homos. 1. 2.]

१६ कछि कुल किथ आसि भूतराच पोशानु ।

तसुंदे आसरु बसानो ॥

जजरुन कछस न जि भूतराच पजानु । * ॥

How can a small plant stand against the whole earth on which it depends for its existence? Decay is for the plant, it cannot apply to the earth.

१७ कृष्ण जू बळ्य-बळ्य तमाशु वुछानु ।

शिकार-पुछ्य माशु मारानो ॥

अक्रूर तुतनस तु यच-यच वेठानु । * ॥

Shri Krishna was strolling along the bank, apparently sight-seeing but really keeping an eye on the game. Akrura praised him and was filled with joy at Krishna's greatness.

[The game in this case was Akrura, whom he wanted to capture and add to his devotees.]

१८ कृष्णस-कुन तन-मनु ध्यान धारानु ।

देश - काल रूत तस ज्ञानानो ॥
 पुशिरित पान तस प्राण तस वंदानु । * ॥

He contemplated Shri Krishna with all his heart and soul, recognising him to be uneffected by space and time. He surrendered himself and consecrated his life to him.

१६ भगवत-माया कुंह छु नु ज्ञानानु ।
 पान्य - पानु कुंह नु पर्जनावानो ॥
 टोठि यस भगवान तस ज्ञानावानु । * ॥

No one can understand the Lord's maya by his own efforts; him alone whom the Lord favours, (or to whom the Lord is dear) He helps to understand.

२० मथुरायि अक्रूर वोत गोर्यव-सानु ।
 कंसस छि नु टारि खसानो ॥
 कृष्ण जू युत-ताम नखु छुस वातानु । * ॥

Akrura reached Mathura along with the Gopas. Kansa regards the latter contemptuously, until Shri Krishna approaches him.

२१ भयानक काल-रूप छुस हावानु ।
 स्वरनस मनि युस सु आसानो ॥
 भगवान भक्तन छु युथ छिस यङ्गानु । * ॥

He shows Kansa his terrible form as Death, which he had been thinking of. The Lord is to each devotee what the latter wishes him to be. ['Man makes (his) God after his own (soul's) image'.]

२२ मारित कंसस तु फुटरित बान्दिवानु ।

वसुदेव - देवकी मुकलानो ॥

सन्तान भगवान कोनु मुकलाहानु । * ॥

Having slain Kansa and having broken the prison, he sets Vasudeva and Devaki free. They had the Lord for their son, how should they fail to obtain release ?

२३ परमानंदु छुय चि अर्मान सन्तानु^१ ।

मुहिमुक जि ओसुय स्वनु-तानो^२ ॥

सुनता नही^३ दिथि क्या चूर सनतानु^४ । * ॥

Paramanda, you have been pining for a son, who, like an ornament of gold, might be useful in the time of need. But you don't listen (to good counsel); what good is expected of this thief of a son ? (or, the thief, death, may rob you of him).

[Note the homos. 2=an ornament or a quantity of gold; 3='you don't hear' (in Punjabi); 4=son (or theft ?)]

२४ वसुदेव - देवकी तिथ्य राजु बान्दिवानु ।

सन्तानु - संजि हाचि^१ लगानो ॥

हा चि^२ सन्तान मा आसिही मारानु । * ॥

Vasudeva and Devaki, such personages of royal family, were put in prison on account of their son; in your case, might not the son be the cause of your death? [Note homos. 1 & 2.]

२५ संतानु - सुंदि खोतु यच टोठ भगवानु ।

॥ दाख्यन छि दाख्य खश करानो ॥

अकनंदनञ वारता ब्रुख-ना बोझानु । * ॥

The devotees hold the Lord dearer than even their sons; nay, they sacrifice them to the Lord. Have you not heard the story of Akanandan? [That story is analogous to the Biblical story of Abraham slaying his son for the sake of the Lord. It has been very pathetically told in Kashmiri verse by several poets.]

१६ पान पुशराव^१ तस, पान पुशिरावानु^२ ।

तस युस तस - रुस्त झारानो ॥

जगतुक त्याग कर तु ईश्वर तोषानु । * ॥

Surrender your self to Him. He who seeks anything but the Lord loses himself into the bargain. Renounce the world and the Lord will be propitious (automatically). [Note the homes 1 = surrender; 2 = in addition is lost; cf

आग दुन्या को लगादो तो उजाला होजाय

—Chakbast.]

१ उग्रसेनस राज हवाल करानु ।

वसुदेव - देवकी नेरानो ॥

खांदर छु तैयार बृखिभान प्रारानु । * ॥

Shri Krishna entrusts the throne to Ugrasena; Vasudeva and Devaki come out of the prison (or, start for Nanda's house). The wedding is now about to take place; Radha's father is waiting.

२ जगि-मंज यिम आस्य आम-खास आसानु ।

तुत आय येच यछि - पछि^१ सानो ॥

पजिही पछि - लाजि^२ चे ति वातुन पानु । * ॥

All the people, high and low, came there with great cordiality and friendship. My soul, thou too oughtest to arrive there as a guest. [Note Homos 1 and 2.]

३ वाव - लोकपाल द्राव लछ डुवनावानु ।

इंद्राजु वतु लिवनावानो ॥

बसंत रंग - रंग पोष वथरावानु । * ॥

The god of winds looked to the sweeping of the ways; that of rain had them plastered with clay; the spirit of spring carpeted the ways with flowers of various hues.

४ सुर्य - चंद्रम ह्यत शमअ चरागानु ।

बुज्जमल^१ अथि ह्यत तापदानो ॥

बुजि^२ यिनु माया मंजुलिस अलरानु । * ॥

The sun and moon hold lamps to make illumination; lightning holds the umbrella (of clouds). Maya (expert in putting souls to sleep) rocks the cradle in order that the Lord may not be disturbed in his slumber.

५ गुन्द^१ लागित महाराजु ओस गिंदानु ।

भक्त - जन गुन्दनस^२ रोजानो ॥

गंध-पुष्प^३ जन सालिग्रामस पूजानु । * ॥

With the crest of feathers on his head the bridegroom was playing, his devotees sang his praises, worshipping as they would a shaligrama with scents and flowers. [Playing has been his habit from childhood. Note homos 1--3.]

६ पंत्ती^१ आकाश पखु^२ आस्य करानु ।

नखु^३ वास्य तुंत यिति वृषिभानो ॥

ब्रोंठु द्राक तोरुक्य लूक सार्य तोतानु । * ॥

The birds flying overhead were fanning the procession. When it came to the place of Brikhi Bhanu, all his people came out to receive them with praises and paeans. [Note homos 1 and 2. rhymes 1--3.]

७ बागस-मंज छिक मागस करानु ।

दुध क्षीर खंडु नदु पकानो ॥
भोगी सु पानु भोग तति क्या पजहानु । * ॥

They entertain the guests with great hospitality in the garden. Streams of milk and sugar and khir began to flow. Where the enjoyer was the Lord himself, what dainties would not be served ?

८ नंदन वन ओस अंद ह्यत बुछानु ।
पोषन^१ बुछनस न पोषशानो^२ ॥
रंग-रंग, तिम रंग स्वर्गस ति अर्मानु । * ॥

Nandana, the garden of Indra came (in person) to see and admire the garden from end to end, but there were too many flowers for him to see. So varied and beautiful were the colours that paradise itself might in vain wish to possess them. [Note homos 1 and 2.]

९ अग्र-देवता ओस व्यंजन रनानु ।
अमृत-रसु छाव अनानो ॥
खनि वलु यंच यछि पछि-सान^१ पछि^२ पानु । * ॥

The god fire was cooking various kinds of delicious foods, completing the cooking with elixir juice. My soul, thou guest in the world, come and enjoy them with great faith and good will. [Note homos 1 and 2.]

१० अगस्त्यस - हिव्य ब्रह्मन आसानु ।

सासु - ब॑द्य तु सु॒द्रन चे॒वानो ॥

ख्यत चत तृप्त गय ह्यत अपोषानु । * ॥

There were thousands of Brahmins like Agastya, who could drink a whole sea. All of them were fed and satisfied and given the Aposhana (water to sip after eating).

११ वडवानल अ॒ग्न-कुंड ओस सं॒दरानु ।

अंबरन^२ छि अंबर^२ था॒वानो ॥

चंदन काठ^३ ध॒र्ती काठ^४ ग॒छानु । * ॥

Vadvanala (the horse-faced god of heat which evaporates the waters of the ocean) lighted the fire of yajna. Ambergris was placed there in heaps; the weight of sandal-wood made the back of the earth ache. [Mark homos. 1 & 2, 3 & 4]

१२ च॒द्र-मंडलस ओस त॒चर ख॒सानु ।

शशि-कलि शीन विगला॒वानो ॥

पृथिवि॒यि वर्ष॑ण रु॒त्य् फल उप॑दानु । * ॥

The heat of the *fire* reached the orb of the *moon* and made the snow of the *moon-digit* melt and flow. The *rain* thus brought down to the earth enabled her to produce good *fruit*.

[There is reference here to the Yogic practice, in which breath held within produces heat, which makes some mystic fluid flow down from the higher centres of the brain mystically called the moon whose light is white and cool like snow. The flow is

here represented as rain and the body as the earth. The fruits produced by the rain are health etc. of the body. cf. also Gita: "Yajna brings parjanya, from parjanya is the growth of foods".]

१३ अथवासु दुशिवय रास-जन गिंदानु ।

अभ्यास प्रोन ह्यु न मशानो ॥

सन्यास नारुद ह्यु वीना वायानु । *

At the Pani-grahan (holding of each other's hands) the couple play the Rasa dance as it were; they cannot (no one can) overcome the habit of earlier days. (Though a) Sanyasi Narada plays the vina.

१४ अभ्यास क्रत कारित व्योल क्या रछानु ।

व्यालिस वामुन^२ नेरानो ॥

वामुन^२ आसितन यातय बलिदानु । * ॥

Constant practice or habit keeps the seed of action preserved, which seed, in course of time, produces sprouts and shoots, whoever the person is: whether Vamana or Balidanava. [Note homos. 1 & 2.]

१५ पंचजन्य शंख ओस बडि शब्द करानु ।

शंखासुरन जन गालानो ॥

शंका मनि-मंज केंह थविजि-नु पानु । * ॥

The 'Panchajanya' conch of Shri Krishana was sending out a high note, destroying demons like Shankhasura (demons of doubt) my soul, do not keep any doubts in thy mind. [Note homos 1—3].

१६ गंधर्व^१-लूक्य^२ वुसि आस्य^३ यीवानु ।

सुंदर^४ तु अछरचु नचानो ॥

मंदर^५ सु इंद्र-लूक^६ इंद्राजु भगवानु । * ॥

The celestial musicians were excessively merry. Beautiful maidens and apsaras (fairies) were dancing. The Mandapa resembled Indra's heaven with Sri Krishna for Indra.



SONG - 20

Ref —

राधाय राधिकाय श्रीकृष्ण-दारी ।

पादन लगेय पार्य-पारीये ॥

Radha, dear Radha, Sri Krishna's consort, we will consecrate our lives to thy feet.

१ कृष्ण जुव महाराजु गरुड-सवारी ।

तोतु - ज़न सब्जाकारीये ॥

अडकजि कथु चाभि बोज़ि वन - हारी । * ॥

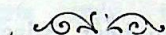
Shri Krishna, the bridegroom riding the Garuda, is like a parrot dressed in green. He will listen to thy wild myna's love prattle. [The parrot and the myna are conventional names of lovers, male and female respectively].

२ मुरली शब्दु जिंदु गछहाव सारी ।

वायिहे कृष्ण मुरारीये ॥

लुतहान भूतराच पापन्य बारी । * ॥

The sound of Shri Krishna's flute would give fresh life to all if the Murari would deign to sound it; the load of evil on the earth would be lightened.



SONG - 21

जग में कृष्ण किस कारण आयो रे ॥

What was the cause of Krishna's coming into the world of form?

१ मग्न रहा बैठा परमात्मा ।

बीच अपने कछु भी नाहि जाना ॥

अपने आप को देखन आयो रे । * ॥

While the Lord was at rest within himself, he knew absolutely nothing (not even himself). So he came into the world to see himself.

२ चित - आभास का बाधा होके ।

कृष्ण आप ही आप राधा होके ॥

फिर गई माया , ना मोहन आयो रे । * ॥

Chidabhasa (the ego or reflection of the Self in Buddhi) is eliminated; Krishna (the universal Self) is himself Radha (the human self).

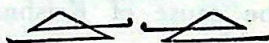
(When this is realized) maya turns back, unable to delude.

३ परमानंद विषयानंद होके ।

मस्त रहे हस-हसके रोके ॥

आप अलीप आप लीपन आयो रे । * ॥

Paramananda, the highest Bliss, chooses to take pleasure in the objects of sense; he laughs and weeps (as jiva) and yet is (in reality) drunk with eternal joy). He is untouched by matter, but gets, of his own accord, involved in it.



SONG — 22

Ref.—

जय कृष्ण जय कृष्ण जय कृष्ण चे ।

नेत्रन-मंज जाय करमय तु बेह ॥

Hail to thee Krishna, all hail! I have made thy seat in my eyes; deign to sit there.

१ जय-जय भावक्य मुक्त तु लाल ।

मुकटस पैरय मनन-माल ॥

व्यूग ल्यूखुय चित्रलेखाये । * ॥

I will adorn thy head-gear (mukuta) with the mandan mala (garland or series of thoughts) set with pearls and diamonds of love. Chitra-

lekha (heavenly artist-painter) has drawn thy 'foothold' (small surface of ground plastered and covered with dry coloured powders in carpet-design, on which the married couple stand).

२ केशन^१ छि, रूढुमुत चोन अर्मान ।

ऋषन^२ यिम तप-जप छि करान ॥

डेशन^३ छसत घरि-घरि घरे । * ॥

The rishis who practice tapa (austerity) and japa (repetition of mantras) are pining and hankering after thee while I (an ignorant woman) see thee *at my home* at all hours! [Note rhymes 1—3].

३ पुत्रो^१ करिज्यम पुत्रय कार ।

वेद युद वननय चि निराकार ॥

पितरुन^२ सग-अलग सोरुय चे । * ॥

My son, do for me what is expected of a dutiful son, although the Vedas may declare thee to be the Formless. Thou hast to look to our affairs (all and sundry).

४ परमानंद मंद-वैरागी ।

मशय्-मशय् धिम्य तस पोष लागी ॥

पङ्क करु तस-ति भगवान वरे । * ॥

Paramananda, incompletely turned away from the world, worships him with flowers not constantly but after intervals of forgetfulness. But believe

it, the Lord will accept even him (so great is His grace).



SONG — 23

Ref.—

संपता करनस छे डाल ।

आलवन छस नरि - पान ॥

Sampata, the mother of Radha, is running about (in her joy). She turns her limbs round Krishna (in token of readiness to sacrifice herself for him).

१ कृष्ण जू आमुत छु साल ।

निद्रि विजि - विजि बुजवन ॥

नालु रदन बालु लालु । * ॥

Shri Krishna has been pleased to come to my invitation. I will wake him from sleep at proper times (as a mother does her child); I will embrace my young darling.

§—XX

१ भगवान नारदस - कुन ओस वनानु ।

संपता छे विपता प्रावानो ॥

शंकायि - हंज त तस कोनु छुक कासानु । * ॥

The Lord says to Narada, 'Mother Sampata is incurring the evil of doubt, why don't you remove it?'

२ यसं विद्धं पठं तसं तियं क्या भासानु ।

जलसं मलं ह्यनु आसानो ॥

कंहं ह्यस्य कंहं स्वस्य तीरथं न्हावानु । * ॥

Each man sees things according to his faith. Water itself contains no impurity (it comes from outside); bathing at the same *tirtha* some get infected, others rise higher (become purer).

३ पठं करं स्वभावं भ्युन - भ्युनं छि नेरानु ।

वेदं छि कुनुयं शब्दं वनानो ॥

भानके रंगं जलं पतव ह्यु नेरानु । * ॥

Believe me, natural tendencies and temperaments show themselves to be varied ; the Vedas say only one thing (which is variously construed), the colour taken by water for the time being is that of the vessel containing it.

४ मे सुद्रस - वेषि मोह - त्रेषं शेहलानु ।

ज्ञान - अमृतं चतं छि रोज्ञानं ॥

तृप्तं गामस्य मायायि छिनु गहलानु । * ॥

Trishna (thirst) caused by moha (false knowledge) is finally quenched in me, the ocean of truth. Having drunk the elixir of true knowledge, devotees rest satisfied and are not agitated by maya.

५ पानं मशिरावितं मे पुशरावानु ।

पोषणं जि रंगं छा पोशानो ॥

पुषु^३ त्रावित युस तस पुशि^४ पेवानु । * ॥

They forget their personal selves and surrender all to me, thinking that wordly flowers cannot retain their colour long ; he who in seeking flowers forgets the dispenser will always be lacking. [Mark homos 1 & 2, 3 & 4].

६ नारद जू ओस संपतायि वखनानु ।

यवु बोजनु जन चलानो ॥

पवु डजिमाचि ओस दृष्टांत हावानु । * ॥

Accordingly Narada spoke to Sampata these words which remove the doubts of those who listen to them. To her who had lost the way, he gave this illustration:--

(ज़न is Arabic for doubt used here because it sounds like the last part of बोजनु !)

७ दोहु अकि छुस बु भद्राश्रम वातानु ।

डीठिम तति तप करानो ॥

नर - नारायण जि अवतार धारानु । * ॥

'One day I reached Bhadrashram and saw the Lord there performing tapas; he had incarnated as Nara-Narayana.

८ पृछुमक जि तप - जप कवु छिव करानु ।

कस पितरस छिव पितरानो ॥

वनुहम - यिछु प्रचु कुंह छा ब्रिजानु । * ॥

I asked them, "Why are you performing this tapas and japa; what ancestor are you desiring to help? (you have none)". They replied, "No one asks for solution of such riddles. (Listen—)"

६ पानस पानय छि पूजन तु अर्चानु ।

कर्म - मर्यादा पुङ्गव पालानो ॥

अस्य करव - न जगि - मंज आसन - न करानु । * ॥

"We are worshipping and adoring our Self in order to maintain the tradition of Karma; for if we do not work, neither will the people of the world."

१० श्री भगवानस वु रग - पान^१ वंदानु^४ ।

पानु^२ - रुस्त पान^३ तस विदानो^५ ॥

पनुनुय संकल्प तु वनुनुय न ज्ञानानु । * ॥

"I consecrate my vitals to the glorious Lord. I consider him my own Self beyond my little lower ego. All this (distinction of He and me) is my own thought, which, however, I cannot explain." [Note homos 1--3; 4 & 5.]

११ युस न जाव कांसि तु कुंह दुसन जिवानु^१ ।

जीव^२ आनु^२ - आनु तस्य छि जपानो ॥

संपता^३ यि ब्रूजित संपता^४ प्रावानु । * ॥

'He is not born of any, nor gives birth to any. All Jivas every moment adore him'. *** Hearing these words of Narada Sampata attains to the happiness (of wisdom). [Note homos. 1 & 2; 3 & 4.]

१२ पुहारीभि यिमु आसु पुह ह्यत यीवानु ।

सार्यय छि मांजि - गुल्य थुरानो ॥

समित सार्यय कृष्णस वनवानु । * ॥

The ladies who have come with presents dye their hands with *henna* (take part in the rejoicings). *** All of them together sing thus in honour of Krishna:---



SONG — 24.

Ref.—

आरस - मंज अचवय ।

विगिजे - ज्ञन नचवय ॥

Let us join the circle and dance like fairies.

१ लागोस पोष पूजे ।

कृष्ण जू निद्रि वूजे ॥

उपरस कस पचवय । * ॥

Let us offer him flowers in worship, so that he may be roused from slumber—we cannot trust ourselves to any other person.

- २ लाजिहस तनि तनुय ।
 शिहलेक हनि हनुय ॥
 कमव प्रेमय - हचवय । * ॥

They, who were filled with an indescribable love, touched his body with theirs, and felt cool and refreshed through and through.

- ३ हितिहस पाद शेरे ।
 कृष्णस स्नेह जि फेरे ॥
 खबर क्या छम कचवय । * ॥

Numbers of them, I don't know how many, placed his feet on their heads, so that love in him might be awakened.

- ४ अशि - कनि मुक्त^१ हारन^१ ।
 छि लादन मुक्त - हारन^२ ॥
 तूल्य - तूल्य जन रचवय । * ॥

The tears they shed were pearls, before which strings of pearls must bend their heads. These tear-pearls seemed to be weighed exact to the *rati*. [Note homos. 1 and 2. *Rati* is a red wild berry, it has been used as a measure of weight]

- ५ पांपुर शमअस - पत ।
 तरन क्या छुय करन गत ॥
 मतिस - पत कर मचवय । * ॥

The moth crosses over (or, what has the moth to gain?) by turning round and round the candle (in token of sacrificing itself); so did these women, mad with love, give themselves up to their 'darling wanton'.

६ यञ्जान नवि जिंदगिये ।
लजिमनु बंदगिये ॥
लभुक प्राण मूमवय । * ॥

They could now wish for new lives, having found their vocation in devoted service (of their ideal) — they who were almost dead (before they had found love) were now restored to the breath of life.

७ बनस - मंज ननवारे ।
स्वरान तिसु कृष्ण - प्यारे ॥
कज्यव तापय तचवय । * ॥

In the wood these lovers of Krishna walked barefoot over gravel heated with the sun — thinking of darling Krishna (or, that their darling Krishna would be waiting).

८ यि पद कोताह वनुन कूठ ।
सु परमानंद कम्य ड्यूठ ॥
बुछित वनुमुत यचवय । * ॥

How hard is it to say, 'Who has seen that highest Bliss?' For many have spoken of Him after having

seen him (or, have said this from their own experience).



SONG—25

ब्रज - मोहन आयोरे ॥

छल माया पायोरे ॥

The Enchanter of Braja comes here, fascinating all with his maya.

१ वेखन श्रीकृष्ण - दर्शन ।

कैसा कि अमृत - वर्षन ॥

बहु रानी पानी ले ।

सिर गागर भुलायोरे ॥

At the sight of Shri Krishna, which is like a shower of amrit, many a woman carrying water forgets that she has a vessel on her head.

२ देव गंधर्व लेके ब्रह्मा ।

पूजा^१ करने को पूजा^२ ॥

नीति शक्त श्री भगवत का ।

वेद अभेद गायोरे ॥

Brahma came, accompanied by Devas and Gandharvas, to worship Shri Krishna; being the

Niti - shakti of the Lord, he sang hymns of non-duality as set forth in the Veda (or who is sung by the Vedas to be one with Him). [Note homos - 1 & 2.]

§ XXI.

१ देवकियि पोशतस^१ लूक आस्य यीवानु ।
पोष तस^२ पूजि आस्य लागानो ॥
पोशतस^३ जि कृष्ण उपकारक संतानु । * ॥

People came to congratulate Devaki and worshipped her with flowers saying: May you live long to her, O Krishna, as her dutiful son! [Note homos. 1—3].

२ विकसनि लग्य कुसमन काव करानु ।
कांसि - हुंज न कांसि ग्राव रोज्ञानो ॥
सारिनुय सु भगवान पनुनुय आसानु । * ॥

All felt their hearts opening, enjoying the blossom of flowers, as it were; no one had any complaint against any other, for to each the Lord was his own.

३ परमानंद सुय दर्शन कांछानु ।
गारिसिय पानु श्री नाराणो ॥
जन्म - जन्म सुफल भक्त आसि करानु । * ॥

Paramanand desires the same vision; if glorious Narayan is pleased to call him to Himself, he will be a successful devotee in each birth.

४ राधा तस्य तु पानु द्वारकायि बसानु ।
 रानियव तु पट - रानियव सानो ॥
 पोषि - चारि मंजु ज्ञन पोषनूल बोलानु । * ॥

While Radha remained there, Shri Krishna dwelt in Dvaraka with his queens and chief queens, singing like a nightingale in that flower-garden.

५ दोह अकि कुरुक्षेत्रस ओस गङ्गानु ।
 द्वारकानाथ रानियव - सानो ॥ * * *
 राधिका ति वृन्दावन पिठु वातानु । * ॥

One day the Lord of Dvaraka went to Kurukshetra with his queens. * * * * * Radha also happened to arrive there from Brindaban,

६ भगवान राधायि यत्रकाल्यु डेशानु ।
 डीशित स्नेह ब्रुस विगलानो ॥
 तस सत्य - सत्य वृन्दावन वातानु । * ॥

As the Lord saw Radha after a long time, his love began to melt (flow towards her). So he accompanied her to Brindavan.

७ वातित द्वारकायि कुंह ब्रुनु ज्ञानानु ।
 भगवान प्रत घरि रोज्ञानो ॥
 कोल - सोर कांसि - ति दोल ब्रुनु बुञ्जानु । * ॥

When all (the queens) reach Dvaraka, no one knows anything about this, for the Lord lives in every house. True to his word, he never looks askance at anybody.

८ तस आस्य सारी त गार्थय भगवान् ।

सारनिय पालि सुय मे - चि^१ सानो ॥

मेचि^२ क्या मुचि^३ यछ पत आसि रोजान् । * ॥

One and all were satisfied. If the Lord is propitious, he will protect you and me and all. What will remain at last of this dust (of you and me)? Only love will last for ever. [Note play on 1—3].

९ परमानंद तस्य बर - तल डोलान् ।

लछि^१ - गोमुत तु पछि^२ रोजानो ॥

गछि^३ युस यस तस कछि^४ दित टोठ पान् । * ॥

Paramanand lies there at the Lord's door, mixed with the dust (i. e. unregarded by anybody). He who must have someone should be prepared to offer his dear life as an inducement (to the sweet-heart). [See the rhymes 1—4].

१० टाछर रुक्मन मनि आस हर्षान् ।

सुत्तमय अहंतायि धारानो ॥

दीन - भावनायि निशि दूर्यर प्रावान् । * ॥

Elated by (Krishna's) love, Rukmini was glad

in her heart and entertained a subtle egoism, away from humble devotion.

११ दोहु अकि रुकमन पाद तस मलानु ।

भगवान यच्च ओस थेकानो ॥

बु तु राधिका पानवाज आस्य गिंदानु । * ।

One day, while Rukmini was rubbing his feet, Shri Krishna said very boastfully that he used to play with Radha.

१२ कति राधिका तु तिमू गूर्य - कोरि नचानु ।

खास्यन^१ जि आसन^२ गिंदानो ॥

व्यासन^३ तु नारदन हिव्यन मचरावानु । * ॥

O there is nothing comparable to the dance of Radha and the Gopa girls, playing at 'horses and riders', and making saints like Vysa and Narada feel mad (with envy)!

१३ दपुनस गूर्य - कोरि गोर्थन पजानु ।

राजु कोमार छिनु शूभानो ॥

प्रांन कथ छि - हिव्यन हिवी समखानु । * ॥

She said, "Gopa girls are fit companions for cowherds; princesses do not match well with them, there is an old proverb—"Like attracts like."

१४ राज - कोर्थन तु गोर्थन छुनु समानु ।

तिमु छिनु दुध - चर जानानो ॥

चरन छु ब्रजमुत चंद - चर समखानु । * ॥

'Princesses and cowherds do not take to each other, for the former do not know how to steal milk. According to an old saying, thieves meet with pick-pockets.'

१५ ताअ वाच शिछ राधिका^१ छि यूर्य यीवानु ।

यिछि शादि^२ भगवान रेवानो ॥

दादि^३ रुकमन पादि^४ - कमलन पेवानु । * ॥

Just then it was reported that Radha was coming there. The Lord rejoiced at this happy news. So that Rukmini felt humbled and bowed at his lotus-like feet.

१६ टाठिस टोठ घलि चितस पेवानु ।

अड कति आसि दूर रोज़ानो ॥

चूरि - थियि प्रत दारु दारि - बर्य नेरानु । * ॥

When the lover remembers his beloved he cannot stay at a distance; wherever he may be, he looks out through doors and windows openly or secretly.

१७ भगवान रुकमनि कुन ओस वनानु ।

ग्रहस्थ - भाव छुय खसानो ॥

राधिकायि पङ्कज - बायि ब्रोंठु आस नेरानु । * ॥

The Lord said to Rukmini, 'As a householder it becomes your duty to go out to receive Radha who is your guest.'

१८ कृष्ण - आज्ञायि तस सावित नेरानु ।

भावित यि कुस तिय स्वरानो ॥

राधा रेवान यिवान डेशानु । * ॥

Obeying Krishna's command, she puts him to sleep and goes out, thinking on her way, 'Who can it be, so dear to the Lord?' She sees Radha coming in great glee.

१९ रथस^२ कयत ह्यत भगवान पान्य - पानु ।

अथव^२ प्रेम प्यालु भरानो ॥

मथस^३ पुर्ण - चंद्रसु पूरि प्रजलानु ॥ ॥

The Lord was himself driving her in the chariot, with his hands filling cups of love's wine for her. Her forehead was shining as the full moon risen in the east.

२० रुक्मनि मनि छिनु केंह पङ्क यिवानु ।

ताज ब्रुस भगवान असानो ॥

दूरि - नेरि नतु कुस ब्रु मे रुस्त आसानु । * ॥

Rukmini cannot believe this. The Lord then smiles saying, 'In truth who is there, far or near, with whom I am not?'

२१ छिन कांह जाया मे रस्त आसानु^१ ।

जानुन पनुन छुनु आसानो^२ ॥

सारिनुय हुंदि घरि सारिनुय - हुंदि सानु । * ॥

'There is no place where I am not; only it is not easy to know one's Self. I dwell in every house and have all with me.'

२२ बूजित यि राधायि घर आस नीवानु ।

सोदामस - ज्ञन भगवानो ॥ * * *

पानवञ भिनि - भिनि भिन्यर न जानानु । * ॥

Hearing this Rukmini takes Radha home, as the Lord had taken Sudama. They talked like sisters, recognising no difference.

२६ भगवान राधायि सत्य क्या डेशानु ।

शुंगुमुत सु तोर कुत वातानो ॥

तिय स्वर्य - स्वर्य स्वरु पनुने डलानु । * ॥

She had seen the Lord with Radha; how could he be there, who, she knew, was sleeping (at home)? Wondering thus she felt muddled.

२४ तिय सरु करनस यंच आस यङ्गानु ।

तंबलित दुध तस चावानो ॥

तुत^१ त तुत^२ वांच येति भगवान साव्यानु । * ॥

She was very eager to verify this ; therefore agitated and in hurry she gave Radha hot milk to drink and ran to the place where she had put the Lord to sleep. [She could not wait till the milk was cool. Mark homos. 1 & 2].

२५ यमि लरि सावुमुत तमी लरि डेछानु ।

अथि ह्यत पाद छस ललवानो ॥

बुज्जनावनस भ्याक हेत ब्रुसन यीवानु । * ॥

She saw him sleeping just as she had left him. Finding no excuse to wake him, she took his feet in her hands and began to fondle them.

२६ खोरन^१ फुन्युट ताम डयूडुनस फसानु ।

यंच^३ आस खोरन^२ त खोचानो ॥

मंच^४ - जन त गंच^५ गंच^६ डीशित गङ्गानु । * ॥

Presently she sees a blister on his foot burst and is very much startled and alarmed. At the sight of the Lord's wonderful ways she feels like one mad and feeble-minded. [Mark homos. 1 & 2, 5 & 6; rhymes 3, 4—6].

२७ प्रश्नस कृष्णस - कुनु छिन ठहरानु ।

पृच्छिन्^१ तु प्रच छिन् वृजानो ॥

यच्छि - पच्छि^२ इन्द्रिय रिच्छि^३ छिस तुलान् । * ॥

She dare not put the question to Krishna ; but unless she do this she cannot solve the puzzle—with all her faith her senses make a fool of her.

२८ भगवान् दपुनस-नित म्योनय ध्यान ।

राधा - हृदयस ह्यु बसानो ॥

तति^१ दुध सत्य तति^२ पाद म्यान्य दजान् । * ॥

The Lord said to her, 'My image alone is always dwelling in Radha's heart. There, owing to hot milk (given her by you) my feet got scorched'. [Note homos. 1. & 2.]

२९ भक्त म्यान्य म्याने मुख सुख रोजान् ।

पानु छिन् दानु - खल समुरानो ॥ * *

मेय क्या छि यस - तस भावना करान् । * ॥

'My devotees have their joy in me. For themselves they lay no store..... and they worship me in every form they come across.'

३० मे - वेषि रात - दोह तिम क्या भरान्

तिहंदे वुति ह्युस आसानो ॥

म्योन - चोन नतु येति केह ह्युन वेपान् । * ॥

'They live in me day and night, and I am always with them. Otherwise there is no 'mine or thine' (in my nature).

३१ ब्रूजित यि रुक्मिन शीन ज़न विगलानु ।
सुद्रस तार छेनु लभानो ॥
आवलनु लजिमुच लजि-नावि यीरानु । * ॥

Hearing this Rukmini melts like snow. She finds no way to cross over the ocean (of maya)—She feels herself caught in a whirlpool while drifting in the boat of mortification.

३२ फ़द ह्यत अथि पान याद ह्युसनु रोज़ानु ।
नाद-बिंदु योगु ध्यान सुमरानो ॥
भगवत-भक्त छस बड शक्त दीवानु । * ॥

Holding his feet in her hands she forgets herself, contemplating the Lord in the Yoga of Nada-bindu. Devotion to the Lord gives her great strength (to sing as follows:). [Nad, sound-vibration, and Bindu drop or point, are names of two yogic 'centres'. This yoga is frequently spoken of by P—]



SONG — 26

Ref.—

१ रूप तुम्हारा अछा पछाना ।
तुम विन कुछ नहीं काम ॥

सस्त्रा गोकल में श्री कृष्ण हुआ हो ।

अजुध्या में श्री राम ॥

Lord, I recognise thee quite well; without thee is nothing to be done (or, ever done at all). Thou art Shri Krishna in Gokul, and thou hast been Shri Ram in Ayodhya.

२ वैरी तेरे कोई न होवे ।

प्यारे तेरे और ॥

हिंसा कंसा मारा, तारा ।

प्रेम ने सुदाम ॥

Thou hatest nobody nor showest favour to any. It was his own cruelty that killed Kansa, and it was his own love that saved Sudama.

६ अपना - अपना कर्माँ का फल ।

माई एक दो भाई ।

लीला - वला विभीषण को ।

रावण को लीलाम ॥

Everybody reaps what he has sown; Vibhishan and Ravan were two brothers born of the same mother, yet the former got all the good things and the latter was ruined.

४ वृंदावन में रास रचायो ।

नाम पयो गोपाल ॥

भोगी हो सब भोगां भोगे ।

योगी हो निष्काम ॥

Thou didst play the Rasa in Brindaban and wert called Gopala. As Enjoyer thou enjoyest all things and as Ascetic thou art without desire.

५ राधा आराधन को आयो ।

जगत करियो बाधा ॥

जन्म - जन्म का ताप निवार्यो ।

जाप जप्यो श्री श्याम ॥

Radha worshipped thee forgetting (the calumny of) the world. She obtained salvation from the sorrows of births and deaths by meditation on the glorious Shyama.

६ मोह - निद्रा से कौन जगावे ।

तुम हो चंद्रम - भान ॥

शरणागत - वत्सल तुम सब के ।

चर्णन से रक्षि माम ॥

Who else can awake us from the sleep of delusion? Thou art the Moon and the Sun (that dispel darkness). O friend of those who seek thy shelter, grant us protection at thy feet.

७ त्रैलोकी का राज लभोंगा ।

लक्ष्मी और सब चीज ॥

श्याम सुंदर बिन कुछ सुख नाही ।
राम बिना आराम ॥

One may obtain the sovereignty of the three worlds with prosperity and all good things; yet without Shyamasundar there is no happiness, without Rama no peace.

८ बाप हमारा कृष्ण हुआ हो ।
पिता तुम्हारा नंद ॥
आपस - में क्या पुहँचोंगा हम ।
आप करो दरदाम ॥

Thou art my father, (being named) Krishna; and thy father is Nanda (which is my name); what, then, is our relation to each other? Make the calculation thyself.



§ XXII.

१ रुक्मिन मुक्त गयि आनंद प्रावानु ।
*** पानस पानय छावानो ॥
वैरागु छारन तु विवेकु लभानु । * ॥

Rukmini found salvation and attained to bliss, rejoicing in her own Self—sought by Vairagya (turning away from the false and fleeting) and found by Viveka (discrimination).

२ चणोदुक छि सालिग्रामुक हेवानु^१ ।

लक्ष्मी - हृदि पुछ्य चवानो^२ ॥

कृष्ण - पाद युस लभि अमृत छु पिवानु^३ । * ॥

People take the water with which a Shaligrama is washed, and drink it for prosperity. He who attains direct to the feet of Krishna (whom the Shaligrama only *represents*) verily drinks amrit.

३ यच्च काल राधा द्वारिकायि बसानु ।

तिमय पाद हृदि सेवानो ॥

तिम पाद^१ यिम सर्व - उपाद^२ कासानु । * ॥

Radha stays long in Dvaraka, worshipping in her heart the feet (of the Lord) which remove all evil (lit. all limitations).

४ रात्रि अकि आस केश - अशनान करानु ।

यिनु डेशि केशव^२ छ मंदछानो ॥

दिशि^३ रुस्त सारिनुय निशि^४ युद आसानु । * ॥

One night she was washing her head. She did not want to be seen by Krishna—for she would feel ashamed; albeit the Lord who is devoid of hate (and unlimited by space) is nigh unto all. [Note homos. 1 & 2, rhymes 3 & 4].

५ दारि - बर^१ द्वारस^२ त्रपुरित रोजानु ।

द्वारकानाथस^३ खटानो ॥

सुय पान युस तस्य अर्पण करानु । * ॥

She shuts the doors and windows and hides (keeps away) from the Lord the self that she surrenders (or, that has ultimately to be surrendered) to him.

६ भगवान भगवत - गति पानु गावानु ।

नतु कुस तति भ्याक आसानो ॥

यिसु शिछि अंदरिमि निबर ज़ि ननानु । * ॥

The Lord himself sings his own song. Otherwise who else is there through whom these inner matters might be known to the outside world ?

७ श्रुत्त - वेषि ऋषन निश्चय दिवानु ।

श्रवणव तु मननव छि मानानो ॥

विचार - नेत्रव सन्मुख डेशानु । * ॥

He gives the seers faith in the Shruti, then by study and reflection they believe, and finally with the eye of discrimination they see face to face.

८ गंगा ज़न शिव - जटायि नेरानु ।

कुज ज़न कन्य - श्रान करानो ॥

मभि^१ - तल मणि^२ तस तु केंह छिनु डेशानु । * ॥

Water falls from her head like Ganga from Shiva's hair. Alone she is having her bath (as

that of a girl just to be married). The gem (Krishna) is under her very eyes, but she sees nothing.

६ चंदन-गण ज्ञन राधायि हुंद पानु ।

केश ज्ञन सप तु थप लायाना ॥

केशव वुछनस तु वुछनस न खोचानु । * ॥

Radha's body is like a block of sandal wood ; her hair is like a black snake which seizes (and clings to) the sandal-wood (tree). Keshava (Krishna) sees it and is not afraid of its bite.

१० पंपोष मुखस गुम छिस शोभानु ।

ताप मंजु रूद ज्ञन वर्षानो ॥

भक्त-ज्ञन मुक्त लभनुक वक्त लभानु । * ॥

On her lotus-like face drops of sweat look beautiful like rain dropping in sunshine. That is the right moment for devotees to obtain salvation !

११ इयकु प्रथ प्रभातस फुलनावानु ।

योगियन सफल क्रत करानो ॥

स्वयं प्रकाशिच धारणा धारानु । * ॥

With her shining forehead she makes the dawn bright, which makes the austerities of Yogis fruitful by concentration on the self-luminous Light.

१२ यस आस मंदछान' सुय तस चर्चानु' ।

वुंदि^२ अर्चन^६ त अंद^३ रोजानो ॥

वुंदि^२ छुम अंदवंद^३ वंदहा^१ तस पानु । * ॥

He whose presence would make her blush was observing her—worshipping her in his heart but keeping aloof. I desire with all my heart to consecrate myself to him always and everywhere. [Note rhymes 1—4, 5 & 6].

१३ लव - हृत्य पंपोष ज़न मुख डेशानु ।

भेन्नूर कृष्ण जू लागानो ॥

लक्ष्मी^१ मुखस सुय लक्ष्मि^२ शोभानु । * ॥

Seeing her face like a lotus leaf with the dew still on it, Shri Krishna becomes the black bee—fitting mole on Lakshmi's face! [Note homos. 1 & 2].

१४ भुमु आसु राम - धूज^१ राक्षसन^२ गालानु ।

सास रावण^३ तति रावानो^४ ॥

मोहिनी^५ भस्मासुर^६ मारनावानु । * ॥

Her eyebrows were like 'Rama's bow' (the rainbow) slaying the demons—a thousand Ravanaas would vanish before them. Or, they were the charming Mohini who caused the death of Bhasmasura. [Mark homos. 3 & 4; assoc. 1—3, 5 & 6].

१५ नेत्रन^१ सुर्य अथ कथन धारानु ।

क्षेत्रन^२ महिमा वुज़ानो ॥

बुछनस जि अशने धार छक लगानु । * ॥

Her eyes were so bright that the sun would be 'eager to carry out their command'. They might lend holiness to sacred springs which would, by gazing at those eyes in admiration *burst into streams* of tears—holiness would bubble up from them. [Most beautiful simile this!]

१६ केशव^१ - तल याम अछ्य बुसरावानु ।

केशव^२ स्वपन जन डेशानो ॥

सर्प संच पाव्य लजि लाट आस दीवानु । * ॥

When from under her (snak-like) locks she opened her eyes, she saw Keshava (Krishna) as in a dream, and, blushing, writhed like a snake. [Note homos. 1 & 2].

१७ आभरण छारनस जाय छसनु रोजानु ।

फुक दित छ्यतु दीप करानो ॥

तेजस घाटि हुंद भूषण पैरानु । * ॥

She has no time to look for her garments; so she blows out the lamp and covers her brightness with the ornament (i.e. garb) of darkness.

१८ गाढल भगवान घाटु छुसनु पेवानु ।

खोरु शब्दु शेषनाग अनानो ॥

अथि ह्यत रतुन यच प्रकाश - मानु । * ॥

The Lord is all-knowing and is never at a loss. He makes a sound with his foot and summons the serpent Shesha with his very luminous gem. [Note homos. 1 & 2]

१६ आभरण नित ह्रस खटित थावानु ।

भगवान तस ह्र अथि यीवानो ॥

वति राविमतिनुय सुय वत हावानु । * ॥

He takes and hides away her garments; in trying to find them she catches hold of the Lord. It is always he who guides those who have lost their way!

२० चूरन^१ घटि हुंद बल सुय दीवानु ।

चोरन^२ दैव - लोन आसानो ॥

दूरन^३ लूक चूर^४ दूरि^५ हुनु रोज़ानु । * ॥

He it is who grants the help of darkness to thieves. He is the fifth (factor) to the other four (of all acts). People wander far away (in search), while the thief is never very far. [Note homos. 1 and 2. Cf. Gita: Daivam chaivatra panchamam.]

२१ लय गयि सूर्यर्स जून छुन भासानु ।

मावसि मा आसि आसानो ॥

यस रुस्त हुनु कैह तस आस स्वरानु । * ॥

The moon having merged in the sun does not shine separately; she is not visible on Amavasya

(15th day of lunar month). She was (lost in) thinking of him without whom nothing exists.

२२ गल^१ सुन^१ गुल^२ सुन^२ जन नारु नेरानु ।

त्राम - रगुं^३ पाम^४ छसनु रोजानो ॥

तावन^५ चलि बुन्दुच थाज तावानु^६ । * ॥

Listen! when gold melts it has passed the ordeal of fire; it will no more be taunted for its copper colour. The calamity of depreciation (on account of dross) is averted when the crucible of the heart is heated. [Note homos. 1 & 2, 5 & 6; rhymes 3 & 4].

२३ लायक^१ सु यस लायख^२ तु छुन वदानु^३ ।

घट^४ बिच घट^५ नतु वधानो^६ ॥

तस क्या हयुव^७ यस हयुव^८ छुन हावानु । * ॥

He is worthy whom you may beat but he won't weep; and who while in the vessel (of the body) is neither depressed nor elated. What do these things matter to the spirit which cannot be described by means of anything like it? [Note homos. 1 & 2, 3 & 6, 4 & 5, 7 & 8].

२४ यसु केह छिनु तस छु उपदेश करानु ।

रुजुमुच - न - कुनि^१ कनु^२ बोझानो ॥

कनन^३ जि मुक्त कनि^४ तिय आस लागानु । * ॥

He initiates her who is reduced to nought (by perfect surrender); she who is nowhere (i. e. retains no personality) listens and adorns her ears with those words in place of pearls. [Note homos.]



SONG - 27

Ref.—

भज गोविंद-नाम प्यारे भज गोविंद-नाम ।

Sing the name of Govinda, my dear, worship Govinda's name.

१ कर-कर ना-कर नाकरके कर ।

कर्मों को ना छोड़ ।

पैर पसारो अखियां मीटो ।

हाथ उठा कर जोड़ ॥

संतों के प्रणाम । * ॥

You may work and yet be 'actionless'; or you may do nothing and be bound by action; therefore do not renounce works. Stretch your legs, close your eyes, raise your hands folded—this is the pranama (obeisance) of the Saints.

२ ना-रहने पर आसन करके ।

सुता होके जाग ।

त्रैलोकी का ग्रहण यही है ।

अपना कर ल्यो त्याग ।
 अपने प्राणों से भी भागो ।
 होवेंगे धन भाग ॥
 ऐसे प्राणायाम । * ॥

Taking your seat on non-existence (of egoism) be wide awake while apparently sleeping. Renunciation of the ego is possession of the three worlds. Your welfare consists in keeping aloof even from your breath—this is true Pranayama.

३ आखूंगा मैं मिहनत कर पर ।
 मजदूरी ना मांग ।
 स्वांगी श्री गोपाल जानो ।
 त्रैलोकी का स्वांग ॥
 ना - मांगत लभ दाम । * ॥

I say, work hard but do not ask for payment; know that the triple world is a stage and Shri Gopala, the Actor. By ceasing to want anything you will get your reward (or, reach the goal).

४ ना हो कुल - गोत्र का मानी ।
 ना वर्ण और आश्रम ।
 प्रभु जिस का सब स्वरूप उसीका ।
 सब कर्मों का क्रम ॥

ना भावत परिणाम । * ॥

Do not be proud of race or family, caste or stage; of him who has the Lord, the whole world is the true self. He knows the right way of all Karma and is not subject to change.

५ खाओ पियो सोवो जागो ।
कर लो सब विवहार ।
पर, जानो उसको मानो उसको ।
सोंपो बारम - बार ॥
जो है जग में राम । * ॥

Eat, drink, sleep or wake, and do all business; but know and recognise the Lord, and entrust all to him who is Rama (the true joy of all) in the world.

६ मनमथ मारो मतबल पाओ ।
मत भूलोगे और ।
ज्ञानी हो लख जन्मां पाओ ।
क्या जुलुम क्या जौर ।
शीशे कौन और पथर बनावे ।
ऋषि कौन और चोर ॥
कर रख सोना त्राम । * ॥

Slay Kama, and you will attain to your object : do not make a mistake again. Be a knower of the Truth, and you may be born a myriad times without feeling any misery or hardship. Who but the Lord makes stones as well as glass, robbers as well as saints? (By this knowledge) have your copper transmuted into gold (once for all).

७ नहीं हुआ है जगत किसी का ।
 होवे भी नाही ।
 साथ कोई नहीं आवे ।
 पात होवे देह ॥
 क्या चाचा क्या माम । * ॥

The world has been nobody's, nor will ever be. When the body falls dead, no one bears the Jiva company, not even his close relatives.



§ XVIII

१ न्यथनन्यरुक् आस वस्तुर पैरानु ।
 त्युथ युथ जि कृष्णस प्रेयानो ॥
 कुनिय नाल दुशिवय मुख हावानु । * ॥

Radha was dressed in the garment of nakedness, such as the Lord loves. Both showed their face out of the same clothes. [The soul must

throw off all veils before her Lord. The last line means: 'the two are one'.]

२ भंवुर ब्रजमुत हियि मंज रोजानु ।
 हिय भंवुरस मंज नु वेचानो ॥
 राधा छि कृष्णस मंज लीन गछानु । * ॥

We have heard that the black bee goes into the jessamine, but not the jessamine into the bee. Yet Radha here disappears into Krishna. [Manifoldness of maya loses itself in the unity of God. The black bee stands for the male lover, jessamine, for the female].

३ कुन्यरुक सिर छुनु उपरन भावानु ।
 मुभि - फुल छु मुभि नालु रटानो ॥
 प्रेमच कथ क्या छि, दन कुन मोचानु । * ॥

The secret of oneness is not revealed to strangers: the pupil embraces the whole eye. Nothing is impossible to love, it can easily reduce two to one. [Like the black bee spoken of above, the pupil of the eye represents Krishna, the dark Beauty; the white of the eye as well as the jessamine flower stands for Radha].

४ दुय गलनुच कथ अर्थस वनानु ।
 गर्थस छु आकाश यिवानो ॥
 घटी जि घट^१ आकाशस^२ न आसानु । * ॥

Statements relating to disappearance of duality spell the truth. Space assumes shape (of the vessel it fills); (according to reason) darkness can belong only to the darkness, not to space. [Note assoc. 1 & 2].

५ लय गयि निर्भय प्रावित विज्ञानु ।

दुगुण्यर^१ कुनि छनु ज्ञानानो ॥

उगुनेस^२ शानु पानु पानस डेशानु । * ॥

She merged in the Lord, having attained the knowledge which frees from fear. She perceives no duality anywhere, and is happy to see the Self in her self. [See assoc. 1 & 2].

६ विष्णु-माया छिनु वननस यीवानु ।

लूक तन-मनु छिस झारानो ॥

विष्णुय छु माया नेरि धलि ज्ञानु । * ॥

The Lord's maya cannot be described in words. People seek to reach her with all their minds (but fail). Vishnu himself is maya-shakti when seen in his feminine aspect (as the Mother).

७ तम्य कर्मच जाय मे-मंज आसानु ।

सुय सोख्य छुय यि वनानो ॥

वनि^१ कुस तस रुस्त वनि^२ कस यिवानु । * ॥

He has made his seat in my heart and it is he who says all this. Without his grace who can speak? for no one understands. [Homos 1 & 2.]

८ कर्मलोन नुव - प्रोण छुम लोननावानु ।

बु न - आसित ववनावानो ॥

पव डलुमुत छुस पत तु ब्रोंठ करानु । * ॥

Karma, old and new, makes me reap the harvest; and, though I am really nothing, it makes me sow fresh seeds. Having lost sight of the path, I wander and waver.

९ त्रेगुणमय च्य सर्वगुण आसानु ।

गुण - रुस्न बु नु केंह ज्ञानानो ॥

इंद्रिय - सुख छुसनु निंद्रे वूजानु । * ॥

Thou, Lord with the three gunas (sat, chit, ananda), art all qualities (sattva, rajas, tamas in all grades and combinations). I who am without any good qualities know naught (or, I know nothing beyond the gunas)—for deluded by sense-pleasure, I cannot wake (up to the light).

१० अहंकार बुड घटकार वालानु ।

आकाश पाताल पावानो ॥

मोहन^१ छु मोह^२ मूल - मालु वान - दूकानु । * ॥

Egoism blinds me quite, it throws one from the skies to the nether world; moha robs one of

capital and stock, shop and all.

११ रत्नपाल म्योन चुय श्री कृष्ण भगवानु ।

पिता तु सतगुरुं आसानो ॥

कृष्ण - कृष्ण राधा ति मे बोलनावानु ।

Thou art my protector, my father (Krishna) and my teacher of the truth; (Mother) Radha also makes me repeat thy name. [Krishna was the name of P—'s earthly father also, and Radha-Sarasvati, that of his mother.]

१२ पनञ्जी अस्तुत तु मे वननावानु ।

प्रयि भियि - भियि वदनावानो ॥

मद - मोहु मायायि - हुंदे वालानु । * ॥

Thou makest me sing thy praise, and out of thy love makest me weep again and again, in order to free me from pride and delusion caused by maya.

१६ धन^१ चार पतव त्रावित गङ्गानु ।

धन^२ भाग्य तस यस नु आसानो ॥

संतोष - व्रत दिम छम नव निधानु । * ॥

Wealth and money abandon their possessor at the end; happy he who possesses none. Grant me contentment, which is equal to the nine fabulous treasures.

१४ स्वयंवरचे^१ दक्षणाधि प्रारानु ।

स्वयं^२ तीर्थ तन नावानो ॥

सु यम^३ - भय दूर आस्यम गङ्गानु । * ॥

I am waiting for the reward of (composing) this (Radha) Svayamavra—bathing, as it were, at the tirtha of Svayam (spontaneous fire of the Self) so that the fear of death may be removed from me. [Note homos 1—3. 'Svayam' was a place of pilgrimage in Kashmir, where a volcano was active till recently].



§—XXIII

१ दोहू अकि नारदस भगवान वनानु ।

जन्मुक ऋण ह्युय मि रोजानो ॥

देवकी तु वसुदेव गत छिनु प्रावानु । * ॥

One day the Lord said to Narada, "My debt to 'parents remains unremitted, for Devaki and Vasudeva do not yet attain the goal'.

२ गर्भस^१ मि ज्ञानित गर्वस^२ छि गङ्गानु ।

हरि मशिरित घरि बसानो ॥

जिवि म्याभि शब्दस पछ छकनु बडानु । * ॥

'They fall into false pride thinking that I was born of them, and they live as ordinary householders, forgetting God; my word does not effect faith in them'.

३ तव ओस नारुद राज - द्वार वातानु ।
 धिति वसुदेव देवकिकियि सानो ॥
 दपुनक घरि जामुत ह्रुव भगवानु । * ॥

Accordingly Narada came to the palace where Vasudev and Devaki dwelt. He said to them, 'The Lord has taken birth in your house'.

४ भगवान ज्ञानित जामुत संतानु ।
 सुय भ्रम ह्रुव अछय त्रपुरानो ॥
 वारु युस कथ बोझि गत आसि प्रावानु । * ॥

'You take the Lord for your son, and this delusion blinds your eyes. Only he who fully attends to good counsel can reach the goal'.

५ जगतुच माया गालि पानस - सानु ।
 काम क्रोध लोभ मोह त्रावानो ॥
 त्रावन^१ रावन^२ अथि^३ आसि यीवानु । * ॥

He who destroys the world-illusion together with his egoism, shunning desire, anger, greed, and infatuation, will, by renunciation and apparently losing his self, find his true Self. [See anti. 1, 2 & 3.]

६ कति आय कोर कुन आसव गङ्गानु ।
 सत्य आमत्य कत्य सोरानो ॥

अज्ञान - गहलिस नेरहव बुछानु । * ॥

'Whence did we come and whither are we to go? how many that were our fellow way-farers are no more!—thus ought we to (observe and) explore this thick jungle of ignorance'.

७ सत शब्दु पत - ब्रोंठ ज्ञन्मस न स्वरानु^१ ।

युन तय गछुन छुन सोरानो^२ ॥

छुन अतगत^३ तु गत^४ जाह छिन प्रावानु । * ॥

'All our lives we never care to think with the help of the right doctrine of our past and future (births); so our comings and goings never cease; through our profitless wanderings we never reach the goal.' [Note homos. 1 & 2, 3. & 4.]

८ हन - हन सूरित रीत छिस पृछानु ।

नारदस^१ तु , पारदस^२ मारानो^५ ॥

सुन^३कर सच बात स्वन^४ नारु कडानु^६ । * ॥

Having lost all their pride, they inquire from Narada about the way and still the restlessness of the mercury (of their minds)—listening to the truth, they purify their gold in the fire. [Note rhymes 1 & 2. homos. 3 & 4. assoc. 2, 4—6].

९ प्रणाम करित^१ वरित^२ विज्ञानु ।

हारित^३ ज्ञन थारि फोलानो ॥

मरित^१ नव्यं जिह्नु गामस्य नवि प्राणु । * ॥

Having bowed to the Guru and accepted the truth, they rejoice like bushes blossoming again after having shed their leaves, or like dead men coming again to life with fresh vitality. [Note rhymes].

१० मनुक्य संशय वुञ्जि ह्युक्तु गलानु ।

कुन्यरुक्त अहम छिनु प्रावानो ॥

वुति सुय वुति सुय नजि आस्य मानानु । * ॥

The doubt in their minds does not yet disappear; they do not attain the consciousness of oneness—do not recognise that you and I are all. He.

११ तव कनि नारुद दृष्टांत हावानु ।

रामस वनवास सोजानो ॥

जलस - थलस ओस सीताधि छारानु । * ॥

Therefore Narada gives an illustration: he sends Rama to the forests *** where he was looking for Sita on land and water (i. e. everywhere).

१२ शिवस सती तामत आस पृष्ठानु ।

बनि^१ क्या मे वनि^१ ह्युनु यीवानो ॥

भिन - भिन^१ वुज^२ सस्य पुज^२ ह्युमनु ननानु । * ॥

Seeing this Sati says to Shiva, 'What shall I do? I cannot understand (how this man can be thy Lord); to my separative (analytical) reason the truth does not reveal itself.' [Mark ryhmes].

१३ तिय वनि परमानंद यि छु वनानु ।

शिव देवियि कासि अभिमानो ॥

कथ बड छि सती गत क्या छि करानु ।* ॥

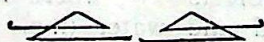
P—will say (in detail) what he says here (briefly); Shiva will cure Sati of her pride. To cut a long story short, Sati voluntarily burns herself.

१४ अनुमानु ज्ञान छुक वारु बोझनावानु ।

जन्म - वारतायि तारु तारानो ॥

सन्मुख छि कृष्णस स्वात्मा ज्ञानानु ।* ॥

By inference (reasoning) he teaches them wisdom, helping them to cross over by description of (the Lord's divine) births, so that they directly realize Shri Krishna as their Self.



§—XXV

१ नारुद भगवानस ओस पृष्ठानु ।

यिछु प्रनु कुंह छा वृजानो ॥

बृंज्य - बृंज्य^१ बृंजि - बृंजि^२ रिच्छि ह्युस वुथान् । * ॥

Narada said to the Lord, 'Does anybody solve such riddles as these? I have to solve them every moment (i. e. frequently), so that I feel like going mad':—

२ अकर्ता परमात्मस बनान् ।

कर्तृत् तमिस कव खसानो ॥

यव कनि जन्मस त मरनस लगान् । * ॥

"(People ask me), 'God is said to be actionless, how then is activity imposed on him, seeing that (as jiva) he is subject to birth and death'?"

३ भगवान यच्च हर्ष प्रसन आसान् ।

नारदस ह्यु फीरित वखनानो ॥

वनि यिन - रुस्त वनुनुय ह्यु वनान् । * ॥

The Lord was very glad (because his earthly parents had been initiated); so he replied to Narada saying: 'Unless people realize (by self-effort) it is difficult to explain (mystical truths to them)'.

४ थूल - सुद्ध भिन भ्युन लूक छिनु वुछान् ।

चिन्मात्रस छिनु चेनानो ॥ * * *

कुनि नय रोजहान^३ रोजहानक^४ नु हान् । * ॥

'People do not discern him who is beyond the gross and the subtle (upadhis); they do not feel pure consciousness. If only they would completely renounce their egoism, their defects (limitations) would vanish. [Note play on 1 & 2. 3—5]

५. सुर्यय चोपा^१र्पु किर्ण^१ वुछानु ।

सुर्यय ह्यु पानु किर्ण^१ सानो ॥

कुकेरन^२ छय अविद्या नीशानु । * ॥

The Sun sees his rays on all sides—himself including all his rays. But ignorance (or wrong perception) is the characteristic of the evil-minded ! [Note homos. 1. & 2].

६. पानस पानु नारदु आस छारानु ।

छारित^१ छारवुन लभाना^२ ॥

लबि^३ रोज़ लबि - लबि^४ मंज़ तिय आसानु । * ॥

Narada, do you yourself seek your Self; by long search the seeker at last finds (or the seeker himself is found). Only step aside (from the ego) and God may be seen in every wall. [Note assoc. 1 & 2; homos. 3 & 4].

७. परमानंद वुंदु^१ पान तस वंदानु^२ ।

यस रुस्त ह्युन केह विंदानो^३ ॥

व्रच^४ व्रजित व्रच^५ वुंदचे शंमुरानु । * ॥

Paramanand consecrates his heart and soul to

him without whom he recognises nothing. He listens to truths and so stills the strife of his mind. [Note homos. 1—3, 4 & 5].



§ XXVI.

१ बडि विचारु विवहार दितमो ।

भवसर - आवलनु तार दितमो ॥

Grant, Lord, that in all my works I may be guided by great discrimination, and help me to cross over the whirlpools of the ocean of sam-sara.

२ श्री कृष्ण हे विष्णु नाराणो ।

यच्च काल वातुम प्रारानो ॥

Lord Krishna, Vishnu, Narayana, I have long been waiting.

३ युथ चोन दर्शुन त्युथ हावतम ।

केवलस बुडिस मत मंदछावतम ॥

Grant me a vision of thyself as thou art; do not subject me—old and friendless—to shame.

४ ज्यत क्या अर्जुम तु ह्यत क्या आस ।

कफ वात पित तृष्णा तु पिपास ।

Alas, what have I brought here with me and

what earned since I was born?—only phlegm, wind, bile, thirst and insatiety!

- ५ क्यूंचकाल बब माज थर त सूरिम ।
 तिम गाङ्गित यिम दपुम भाय-बंध छिम ॥
- ६ तिमति अपज्जी त अर्जेम संतान ।
 चूरन तिमन ति दिञ्चनम सन तान ॥

For some time my parents were my support, but I lost them. Those on whom, after my parents, I depended as my brothers and relatives also proved unreal. Then I got sons, but the thief (death, time) soon robbed me of them too.

- ७ कुन त केवल तु सार सूरमुच आश ।
 निपुतुर त नित्रन न रुदुमुत गाश ॥

Now I am alone and friendless with all hope expired; bereft of sons and with my eye-sight gone (dimmed).

- ८ चोनुय उन त चुय अथु रदनस ।
 चाह ति चोनुय युद यिम फदनस ॥

I am thy blind man and have thee alone to lead me by the hand; the pit too is thine into which I shall fall, if I fall.

- ९ युस युथ करुथ तस ति करुन प्यव ।
 कस पलुज वस्त त कस घरुन प्यव ॥

Every man has to act as thou hast made him

(capable of acting); some one is destined to benefit by the use of an article, while some one else has only to make it (not use it).

१० नाव^१ चानि कुस न ज्ञानि नाव^२ तारित ।
भावानयि सस्य रोजि शेर धारित ॥

With the help of thy name (i. e. devotion to thee) who can not take his boat across—if with faith and love he keeps his head bent (reverently receives what thou sendest)?

११ कुंह मा बु सोर^१, सार^२ सरित^३ आस^४ ।
दास^५ ब्रुस चोन युद ब्रुस सरदास^६ ॥

As no one in the world is reliable, I have lost all hope (in men) and am now thy servant, although a blind man (a Surdas). [Note rhymes].

१२ मत बुद्धतु म्यानिस कुकर्मस कुन ।
बुद्धतु पनुनिस क्षमा धर्मस कुन ॥

Do not, I pray, look to my evil karma, but to thine own forgiving nature.

१३ मंगनस^१ न लायक त टंगु^२ आमुत ।
जंगलस^३ मंज मातंगु^४ आमुत ॥

Being unworthy, I dare not pray for favour. I am like the Elephant (Gajendra) come to the forest.

१४ अथ - खोर मठिमुतय् , न मुकलन पाय ।
वदवुभि अछ्य जि कांसि फेरिना माय ॥

Despairing of my own efforts (lit. movements of hands and feet), I see no means of release. My eyes are full of tears, expecting that natural affection may perhaps impel some one (to come to my help.)

१५ यसुंदे जंगलय बु जाल लुगुमुत ।
दावस मूल तय माल लुगुमुत ॥

१६ मुकलाव्यम नतु क्या म्योन पाय ।
कुर्म - सुंदि दंड तलु हस्ति सुंद उपाय ॥

If he in whose forest I have been caught in a noose—a gambler with capital and stock all staked and lost—does not extricate me, what can I do? What remedy is there for the Elephant caught in the jaws of the crocodile?

१७ मुकलाव्यम न तु कस म्यात्र हाच ।
कारि अपुजुय द्यव पनुनुय वाच ॥

If he won't release me, who will be to blame? Will he indeed go back on his promise?

१८ आसि कुस तसुंद युस न आसि कांसि हुंद ।
भगवानु बोज तवु चुय अनाथु सुंद ॥

Who will befriend him whom nobody owns?

Therefore, Lord, it devolves on thee to listen to this friendless miserable man.

१६ आर्तिसं ह्यु मूर्खुत मुञ्च आसन ।

वननसं ह्यु पनुञ्जी रुञ्च आसन ॥

२० नतु ह्यु वननुक सामर्थ्यं मे ।

तियं वुनं मे यियं वननावुथसं चे ॥

Ignorance is the capital of the distressed man; he (thinks that he) utters his own desires. Other wise (strictly speaking) I have no power to speak, and have said only what thou didst make me say.

२१ कृष्ण ! कृष्ण २ जपनसं लागतम ।

जपुं जपुं मतुं दपनसं लागतम ॥

Lord Krishna, make me constantly repeat thy name (meditate on thee), not merely say, I will, I am going to.

२२ यव-सत्यं सारिं हानुं चलहानम ।

मानिमस्य अपञ्ज्यं दाद्यं भलहानम ॥

२३ तवुं रुस्तं मतुं लागतम करनसं ।

यञ्च दिमं यवुं भवसरं तरनसं ॥

Do not put me on doing anything but that by which I may get rid of all evils and be cured of imaginary ills regarded by me as real. Grant

me determination to cross this ocean of samsara.

२४ बु-अय ज्ञानहा पान तारहन ना ।
लभहन शतरा तु मारहन-ना ॥

If I knew how, should I not help my own self to cross? If I recognized my enemy, should I not slay him?

२५ पनुनी न-ज्ञानुनन करुनम वैर ।
तवु क्या मी ज्ञान - रस्त्य रटिमय वैर ।

But my own ignorance has been my enemy; hence I who lack wisdom fall at thy feet.

२६ पादव तलु मतु तुलनावत्तम ।
लभुमक तु वुअ दुबारु मतु रावत्तम ॥

Do not have me removed from before thy feet, now that I have found thee do not let me lose hold of thee again.

* * * * *

२७ कुलिस त झायि ओस थच काल न्याय ।
सुर्यस निश अंजुरनि आयाय ॥

Between the Tree and the Shadow there had long been a dispute; they came to the Sun to have it decided.

२८ झायि दुप स्थठा वैर करुनम कुल्य ।

झायि रूदुम अछिन पाविनम फुल्य ॥

The Shadow complained, 'The Tree has been very hostile to me; he has stood between me and the Sun and so made my eyes useless (lit. deprived me of sight)'.

२९ बुछहान सन्मुख भानु मंजु भान ।

वातस यात्र साढतस न रोजान ॥

'I desire to see the Sun directly in my vessel (individuality); but as soon as I approach him, I cannot remain there even for a moment'.

३० कुल्य देपुस म्यानिसुय सायस तल ।

बचखय तु नत त्राव बचनुच कल ॥

The Tree replied: 'Your only chance to live is under my protection; otherwise you must give up all hope to exist.'

३१ कुनि क्या रोजख न उथयय बु थुद ।

सुर्य बुछनुक स्वाद गछी हुद ॥

You will be nowhere if I leave my place, and your relish for the sight of the Sun will become insipid'.

३२ पनुनुय काल छा पानु झारन ।

हावहय तु आसहम पतु लारन ॥

'Does anybody seek his own death? I would

show you (how you are doing this), but then you will be running after me'.

३३ लय गङ्ग मेय तल बुय सपनख ।

मोरख न सुर्यस नख - नख नख ॥

'Merge yourself in me by falling at my feet, and you will be identified with myself. Then you will not feel any inferiority even in the presence of the Sun'.

३४ पान युस न रोज़ि वुछबुन दर्शन ।

कभि क्या नफा आकाश - वर्षुन ॥

'(What use is seeing the desired object) if the seer himself ceases to exist at the sight? What good does rain do to a stone?'

३५ पान रुजित परमात्मा प्राव ।

गलि युस पान तस ज्ञान क्या द्राव ॥

'Try to attain the highest Self while retaining your being. What use is knowledge of the truth to one who himself melts away?'

३६ बूज्य २ छाये संशय रोज़न ।

कुलि रुस्त सर करहा बो ज़न ॥

Having heard all this, the Shadow still doubts: 'Suppose', she says, 'I tested the truth of it independently of the Tree?'

३७ लंजि^१ आकि सुर्य ताज धुंजि^२ डेछान ।
 कुंजि^३ गलनुचि आस उठ फेशान ॥

Presently she perceived that the Sun was about to shine through (the gap of) a bough. But the fear of vanishing 'dried up her lips'.

३८ जानुन जि सुर्यस वुछनुच जाय ।
 कुलि रस्तुय छमनु, अंघोस न्याय ॥

She understood that there was no possibility of her seeing the Sun apart from the Tree, and her doubts came to an end.

३९ पादन तल सायु कुलिमय प्यव ।
 लीन गव तु वननुच रुजुस न जिव ॥

She fell at the feet of the Tree, so fully resigned that she could not utter a word of complaint.

४० सुर्य क्या जि, तत-सत स्वरूप जानुन^१ ।
 युस पानु आसित गवनु जाह^२ नुन^३ ॥

Now, what is the Sun? Know him to be That, the Reality—who though he himself is all, has never been revealed.

४१ निर्गुण निरंजन तु निराकार ।
 सारसिय रस्तुय तु सर्वाधार ॥

Without quality or colour or form, beyond all and yet the support of all.

४२ त्रेगुण - मय निर्गुणकुय रूप ।

कुल^१ गव कुल^२ वेद वनुमुत भूप ॥

As regards the Tree, it is the whole, the All, an aspect of the Attributeless manifest in the three gunas (inertia, motion, rhythm) and called the Sovereign in the Veda.

४३ जीव युस मोह - भ्रम चित - आभास ।

प्रतिबिंब जन्म - जन्मुक अध्यास ॥

The Jiva who is a semblance of Consciousness (in the Buddhi) caused by illusive moha—a reflection or shadow super-imposed on the Self (by us) life after life. [This is the Shadow].

४४ सत - गुर त बब म्योन श्री कृष्ण देव ।

त्रैलोकी देह त सु ह्युस जीव ॥

My Teacher of the truth and my Father, Lord Krishna. The triple world is a body and he its soul—

४५ सुय ह्यु कुल^१ त सुय ह्यु जुज्वु कुल^२ ।

यिम्य कड्य मेच^३ मंजु रंग - रंग गुल ॥

He is the Tree, he the part and the whole, who produced flowers of all hues out of the dust (or, out of you and me). [Note homos. 1 & 2 and the double meaning of 3].

४६ रुज गेलि कुलिके आसरु छाथ ।

अंघोस न्याय मति अंघम नाथ ॥

May my doubts end as did those of the Shadow when she realised her dependence on the Tree !

४७ दियम गुड भानु मंगनस क्युत ।

अटु तत भानस लड रुत - रुत ॥

He will first give me the bowl (i. e. worthiness) to beg of him; then I shall have that bowl filled with all good things.

४८ हेरि - बुन^१ बु^२ न^२ - आसित बुन^३ बुय^४ ।

अनुग्रह - सत्य् कास्यम मनि दुय ॥

I understand that when I am not (as separate ego) I am all above and below; and I hope the Lord will with his grace remove the sense of duality from my mind. [Mark homos etc.]



§-XXVII

१ दयायि सत्य् ओस भगवान वनानु ।

आर्तिस बुडिस तारु तारानो ॥

करुणा^१ करनावि^२ अपोर तारानु । * ॥

Out of his mercy the Lord was saying this

helping the distressed old man to cross over by the boat of the Lord's grace:—

२ युस कुंह न तस रुस्त ज़गि मंज़ आसानु^१ ।
 पानु वननस त पानु बोज़ानो ॥
 सोरुय छु करवुन पानय आसानु^२ । * ॥

He, without whom there is none in the world, is himself the speaker and the listener— he himself makes everything easy. [Homos. 1 & 2.]

३ अमृत-मय वानियि सस्य वनानु^१ ।
 वनि^२ यिनके मुखु चवानो ॥
 अस्य २ अस्य ति सुय, सुय अस्य ति आसानु । * ॥

He speaks in words which are all amrit and himself drinks the amrit through the mouth of realization. (Oh joy!) we, aye, we too, are He, and He is ourselves also.



SONG—28.

१ चिंता मन का^१ मीटो प्यारो ।
 चाहो चिंतामण^२ होओ ॥
 जागत का भ्रम बाल-बिताला ।
 जागत ना मोहन होओ ॥

Remove all doubts and desires from the mind.

my friends, if you want to become chinta - mani gems (which give anything one desires) The world illusion is a bug-bear to child r; be awake and do not be spell-bound.

२ मात - पिता और सुत बंध - भ्राता ।

जान लियो तुम दाता हो ॥

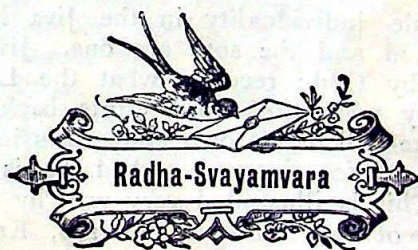
हाथ अपना है जी जगन्नाथा ।

कृत - कृत्य प्रति - पालन होओ ॥

You think parents or children or friends and relatives will help you? No, friend, 'your own hand is Jagan Nath' (protector of all). Having done what you ought, be yourself the protector.



END OF 'RADHA-SVAYAMVARA'





SUDAMA CHARITRA.

INTRODUCTION

The Bhagavata story of Sudama has been re-told by many authors, but by none so well as by P—whose narration is full of hints on the inner, the spiritual, meaning. The moral of the story is the same as that of the parable of the Prodigal Son in the Bible. We may divide it into five parts—five acts of a classical drama, as it were. Krishna is God; Sudama is the human soul; Sushila, the wife of Sudama, is Buddhi or intuition; Dvaraka is the 'Kingdom of God'.

I. While individuality in the Jiva is not yet strong, God and the soul are one. Jiva lives as ordained by God; receives what the Lord gives, gives away what the Lord wants back. He has no separate will of his own and grows instinctively like a tree, for instance. And he is perfectly happy. This is illustrated very well by the happy friendship of two innocent children, Krishna and Sudama.

II. Individuality, separate will, sense of private property, desire for 'freedom to err', awakens and

grows gradually strong. This is illustrated by Sudama eating 'his own' rice, refusing to share it with his friend. He is now wedded to reason (Sushila) and makes many mistakes, falls into many errors, and is most miserable. This is shown in the story by Sudama's marriage, a whole family of children, and dire poverty.

III. Wretchedness slowly brings about repentance. Then 'Shubha ichchha', intention to return Godwards is born apparently as the result of matured reason, but really of God's mercy which is slowly, imperceptibly but steadily and surely, attracting the Jiva God-ward. Self-effort and divine grace are two aspects of the same thing, seeing that the Self seated in the heart is no other than God. In the story Sudama now begins to listen to the counsel of his wife; she suggests that he should go to the friend of his childhood; this is just what he had been thinking of; while at the same moment Krishna in Dvaraka remembers the friend of his early days and calls him with thoughts of love.

IV. The Jiva realizes his unworthiness to seek God. His humble offering of lowly love seems to him so small that he is ashamed of even showing it—little dreaming that it is by far the most valuable present in the sight of God. In spite of the difficulties that God seems to be so far away, that the way to Him is unknown, that beyond his humble love he has no means to facilitate his journey, the Jiva starts on the path. This is symbolized by the present of rice carried in a rag; his friendless, guideless, journey to far-off Dvaraka; his wetting the way with tears.

V. Re-union and perfect bliss. God's love for the soul is seen to be far greater, purer, deeper than the soul's love for God—Krishna says he does not believe his eyes that his beloved Sudama has really come. He snatches hungrily at the rice. The two become one in fond embrace—one is *en rapport* with the other, Paradise is regained.

Epilogue— When the Jiva is 'in tune with the Infinite', he need not be rolling in wealth, he may be apparently very poor, but his vision is changed and poverty becomes pleasant, life is sweet, all things are beautiful, 'God is in His heaven, and all's well with the world'. In the story as told by P—Krishna has given nothing apparently to Sudama, 'not even a broken shell', yet he now sees his own leaf-thatched cottage transformed, as it were, to Dvaraka. Wherever he may be he is living in the 'Kingdom of God'.

Metre graph — The metre of the main poem is throughout 1 2 3 4 | 5 6 7 8 The 6th and 7th syllables are sometimes short and have to be artificially lengthened ; e.g., करनय at the end is to be pronounced करनय

Ref.—

घटि मंजु गाश आव चाने ज्यनय ।

जय जय जय देवकी - नंदनय ॥

Light dawned (on the world) out of the darkness when thou wast born ; hail, all hail, thou joy of Davaki !

१ नीति शक्ति^१ सत्यं ब्रुख नाना रूपय ।

क्षीर - समुद्र^२ मंजु श्वेत - द्वेपय^३ ।

वासुदेव मुख^४ भियि संकर्षणय^५ । * ॥

२ प्रद्युम्न^६ अनिरुध^७ शुधु निर्मलय ।

सिध - बुध विदु निधु शुभ मंगलय ॥

जन कव ज्ञाननय च निरंजनय । * ॥

With thy Niti Shakti thou art manifest in diverse forms. In the Milk Ocean and the White Island, thou art Vasudeva; and thou art Sankarshana, Pradyumna and Aniruddha—pure and stainless, perfect, all-awake, all-wise, all—containing treasure-house, good and auspicious. How can men know thee, O thou colourless one? [1=God's power as the Law; 2=formless matter, mula prakriti; 3=plane of existence not subject to decay and death; 4=all-pervading Lord (Space?); 5=Jiva (or Gravitation?); 6=Ego (or Light-Energy?); 7=Mind (or Time that cannot be balked?)].

३ असवुन सन्तान वसुदेवुनय ।

तस ति क्या डीश्य २ रोज़िहे बुनय ॥

जाख नंद गोरिनि अक - नंदनय । * ॥

Thou wast the ever-smiling son of Vasudeva; but though he saw many marvels, he did not understand (who thou wast). Thou didst apparently take birth in the house of Nanda Gopa as his precious son.

४ जमुनायि तमना पाद - प्रणामय ।

निस्पृह बाल - गोपाल निष्कामय ॥
तव जल हयूर २ ओस खसनय । * ॥

Yamuna longed to touch (i. e. worship) the feet of the Lord; the Child Cowherd is not touched by attachment or desire; therefore the water of the river rose higher and higher (when Vasudeva forded it).

५ देश - काल रूत द्राख पनुते देशे ।
मानस - अगोचर पानस नीशे ॥
यशुदायि करिनय पोष - वर्षणय । * ॥

Thou who art beyond space and time camest out of thy eternal abode, the Self that is beyond the reach of the mind; and Yashoda showered flowers (of welcome) on thee.

६ ललवुन हितुहख भ्युन २ कोछे ।
नाव कृष्ण करुहय भावुचि भोछे ॥
थभि - चूर^१ मभि^२ मंजुल्य करनय । * ॥

They began to fondle thee, each in his own arms; out of love's hunger they named thee Krishna, (the Attractive, Mysterious, Dark Beauty); they made cradles for thee in the pupils of their eyes, O thou stealer of butter. [1—God takes, unobserved, the best, the cream, of our thoughts; so he is called the stealer of butter].

७ गूर्य - बायि पुत्र - ज्ञायि यशुदायि आये^१ ।

डीश्य २ दंपुहस कृष्णस आये^२ ॥
व्यस^३ तय दासु यच्च आसु विसनय^१ । * ॥

The Gopa women came to congratulate Yashoda on the birth of her son; when they had looked at him (again & again) they said, 'Long life to Krishna'! The female friends and maids were rejoicing greatly. [Note homos. 1 & 2. 3 & 4].

८ दुध-हाच लाजिय यशुदायि माजे ।
ज्ञानुन न आमुत जगि हुंद राजे ॥
शुभ-मुख हाबुथस अटु त्रिभवनय । * ॥

Mother Yasoda rebuked thee for having stolen milk—She did not know that the boy come to her was the Lord of the world. Then thou didst show her the three worlds by opening thy little beautiful mouth.

९ बुध-ब्रोर दुध-चूरि द्राव खोखजे ।
गूर्य-बायि चोपायि लारनि लजे ॥
मेति ३ क्या छु भानु फुटरनय । * ॥

The meek child (the spirit of wisdom) went crawling forth to steal milk; the Gopa women came running from all sides, complaining: 'He breaks my milk-pots, and mine, and mine'. [God takes the milk of love and lets the vessel go.]

१० यशुदायि दुप यि छुम दुशरावानय ।

लूक - बायन निश मंदछावनय ॥
 यड - बडिसुय छम न यड यीवानय ।

Yashoda said, 'He is causing me mortification, making me blush before strangers. The voracious boy seems never to be satisfied'. [God's hunger for love is insatiable.]

११ दुध चयत चलने लजाव यशुदाये ।
 लारान तस पतु थारान द्राये ॥
 अथि ह्यत गूदोम अथ्य ज़ि गंडनय । * ॥

Having drunk Yashoda's milk, he ran away; she came after him rather agitated, with a cow's halter in her hand with which she wanted to bind him. [Yashoda is Buddhi; binding is trying to delimit, define].

१२ मूरतगर^१ यस न सूरत^२ गंडे ।
 तस मनि यस छिनु दूरत गंडे ॥
 ज्ञान ध्यान गंडनस छुनु पोशनय । * ॥

He whom no painter can portray can be bound (held close) by him alone who has no remnant of evil in his heart—learning fails even to form an image of him.

१३ तस बलवीरस पतु २ दोरान ।
 छलु २ चलनय बलु आयि सोरान ॥

हत - बन्ध अत - गत मंज आंगनय । * ॥

Running after that child of marvellous strength and following his elusive movements her own strength was exhausted. He veered about hundreds of times within the compound [within the heart, that is].

१४ मांज येलि थंच आर आव सन्तानस ।

यिथु भक्तन हुँद यिवान भगवानस ॥

रदनस पान्य - पानु दित रूद तनय । * ॥

When the mother was tired, the son was moved to pity, as the Lord feels for his devotees, and he surrendered himself to be caught.

१५ गंडिहस गूदामि गोस बुनु छुदुये ।

हटि यस छु कुस्तभ - मालय त्रदुये ॥

अखंड ब्रह्मांड अविच्छिनय । * ॥

She put the halter round him (tried to measure him with her line), but it proved too short for him who has round his neck the Kustabha garland of the entire and unbroken universe!

१६ वाटान लूस अक अकिस सती ।

कवु जानु गूदाम्य तति आस्य कती ॥

तोति तीच - हन आस भियि छटोनय । * ॥

She was tired tying one halter to the end of another—there were I don't know how many of them. Yet their united length proved too short by just as much. [Other halters means other men's thoughts, other philosophical guesses.]

१७ गर्ग जी भोजन लजाव करने ।

बालुक घरि २ आस छेटरने ॥

परान याम ओस ब्रह्मार्पण्य । * ॥

Garga Rishi began to have his meal, but the child (Krishna) came to make it 'unclean' (by snatching it) as often as he muttered the mantra, 'I offer this to Brahma...' [for he *was* Brahma and accepted the offer].

१८ करित चित्र - कार शुर्य तय बछी ।

रंगु २ भ्युन २ यिथ्य २ गछी ॥

गच चात्रि ब्रह्मा यच मंदछनय । * ॥

Thou, O great Painter (of the world), didst make (other) children and calves of such various shapes as were required; and Brahma was much ashamed (and perplexed) when he saw thy power [Brahma had hidden away Shri Krishna's playmates and calves by way of fun].

१९ जग - गोसु इंद्राजु लुग वर्षने ।

सैलाब फिरिहे सनि - डगने ॥

छतु कनि अथि ह्यत चु गोवर्धनय । * ॥

Displeased by non-performance of the yaga (due to him) Indra began to pour rain which threatened to flood all places high and low. But thou didst hold on thy hand the hill of Govardhan for a roof.

२० चरित चर्य चान्य कुस - सनु वने ।

सनित जुय ह्रुख हने - हने ॥

वनित ज्ञोन अक्य शुक्रदेवनय । * ॥

Who can enumerate thy numerous wonderful works?—thou who art immanent in every little portion (of thy creation). Shukadeva alone could speak (somewhat).

२१ वेदव वखुनुख वेदांतये ।

दया - सागर नित शांतये ॥

सत - चित - आनंद - अमृत - घनय । * ॥

The Vedas have sung thee in the Vedanta (or, as the end of knowledge)—thou ocean of mercy, ever peaceful; the solidarity of the amrita of being-consciousness-bliss.

२२ आशि^१ सत्य आसय जगि हृदि आशो^२ ॥

पान हावतम पान म्योन ह्रुय आशो^३ ॥

दशरथ राजुने रघुनंदनय । * ॥

I have come to thee full of hope, O Lord of the world; reveal thyself to me and my self

is at thy disposal, O son of Dasharatha, joy of the Raghu family. [Note homos.]

२३ कासुनि आसुत चु भोर मूतराचुय ।
कामधेन लागित आस आमाचुय ॥
राज करनावुनि भियि पांडवनय । * ॥

Thou hast come (as Krishna) to lighten the burden of the Earth, who came to thee (for help) in the form of the celestial cow, and to help the Pandavas to regain their kingdom.

२४ बुध - रूपु गार्गी नेर फेरने ।
पेमनु जगि हुंजु लरि शेरने ॥
सिध - साध लभहान शुभ - दर्शनय । * ॥

Having taken the form of Buddha, thou wilt go about as Gargi, reconstructing the fallen (good) institutions of the world, and sages and saints may have thy auspicious darshan [Verses 22—24 speak of the last four (out of 10) avataras]

२५ पापव यापुस शापुजि अंधे^१ ।
जन्मुक न्याय चे रुस्त कर अंदे^२ ॥
परमानंद आसय शरणय । * ॥

I am overwhelmed by sins in the darkness and storm of an evil doom. This age-long problem (how to get release from births) will not be solved without thy help. Therefore, Paramanand, I take refuge in thee. [Homos. 1 & 2].

SONG - 1

७ पंपोष - बागस मंज वथरावय ।

भावय पनुनी गुसु तु गम ॥

I will make thy seat in the garden of the Lotuses (Yoga-centres) and there tell thee my troubles and sorrows. [Here I omit seven verses in which the poet mentions the 'Lotuses' of muladhara to sahasrara with 4, 6, 10...1000 petals and presided over by Ganesha, Brahma..... riding their vahanas].

८ ज्ञान हुंदि जलु सत्य थल रुवनावय ।

सरु जन पंपोष मन फुलिहम ॥

मन म्योन मंजुल तु लुत अलरावय । * ॥

With the water of knowledge I will plant for thee a bed of flowers, and my mind will bloom like a lotus in a lake. My heart is the cradle in which I will gently rock thee to rest.

९ शिछि^१ म्याजि नियतोस वुलवुल कावय ।

अछिवल^२ बागस मंज यियिहम ॥

लाछि^३ - नावि गछु^४ - डवि मंज वथरावय । * ॥

Take my messages to him, you bulbuls and crows, request him to come to me in Achhabal garden. O thou of myriad names, I will make thy seat in a royal balcony [Note the rhymes]

१० परमानन्द प्राव सुख तय सावय ।

गुरु मुख मानुन छुय सोहम ॥

मान - अवमानु निश रोज़ निर्भावय । * ॥

Paramananda, attain peace and happiness by faith in the initiation 'I am He', and keeping thy mind unaffected by honour or dishonour (shown by men).



§ II

१ पंपोष बागुके भंबुरय^१ म्याने ।

गंबर^२ वुलु भलु गंगंअ^३ चाने ॥

अंबर^३ तु काफूर नावय तनय । * ॥

My Black Bee of the Lotus-garden, my love, come that I may get well with thy sweet hum. I will wash thy body with ambergris and camphor. [Note rhymes].

२ सुवर्ण संजु तय सामानु सोरे ।

भूमासुरअे सास - बजु कोरे ॥

आसु चिय - किचु तिमु आयि वरनय ।

Decked with gold and fully adorned, those thousands of Bhumasura's daughters were meant for thee and were so wedded.

- ३ भंवुर बागस मंज फेरवुनुय ।
 गच सत्य बाग यच तु सोंत ओस कुनुय ।
 भाग्य - वान^१ बागवान^२ ओस फोलनय । * ॥

The Black Bee moved about in the garden. By divine will the gardens were many and the spring was one. The fortunate owner of the gardens was happy. [Homos. 1 & 2].

- ४ घनेयायि नारदस मनि वासनय ।
 नतु छा यि सारिनुय निशि आसनय ।
 भ्युन २ वुछने द्राव दारनय । * ॥

This doubt became intense in the mind of Narada—No, he cannot be with every one (at the same time). So he went round all the houses to see for himself.

- ५ कुनि घरि ड्यूडुन श्रान करनस तय ।
 कुनि घरि ड्यूडुन ध्यान स्वरनस तय ॥
 जन यस जगि मंज सार्थ स्वरनय । * ॥

In one house Narada saw him bathing, in another, meditating—the Lord whom all men in the world worship (in one form or another).

- ६ कुनि घरि खांदर कुनि उत्सवय ।
 यष्ट^१ ओस करनस अष्ट^२ - भैरवय ॥

नष्ट^३ ओस जगि हुंद् कष्ट^४ करनय । * ॥

Elsewhere he was celebrating a marriage or a festival; or, he who is himself the eight Bhairavas was performing a yaga (ishti) to end the troubles of the world. [Note rhymes].

७ कुनि घरि पित्रन^१ क्रयि करनस तय ।

कुनि पुत्रन^२ मेखला तारनस तय ॥

कुनि पुतर्यन^३ जरु कासनावनय । * ॥

In one place Kriya was being performed for dead ancestors; in another children were being invested with mekhala (the symbol of Brahmacharya); in a third grand-children were going through the sacrament of tonsure.

८ श्वंगिहे तु रुकमण मलिहस पादस ।

कुनि अथवास कुनि चरिमुंजि वादस ॥

कुनि तस सत्थ् २ ओस नचनय । * ॥

He would lie down to rest and Rukmini would rub his feet. Now he held her hand in his, now playfully teased her and then had a dance with her.

९ कुनि घरि अंदद् २ सुर-मंडोलुय^१ ।

नारदस तमि स्वर^२ सुर-मन^३ डोलुय^३ ॥

मुरारी मुरली स्वर वायनय । * ॥

In some house there was a circle of (deva-like) musicians whose tunes could disturb even the deva-like heart of Narada; and Krishna Murari was sounding the flute most musically.

१० नारुद जगिहुंद सत गुर त स्वामी ।

तस ति क्या भगवान अंतर्दामी ॥

असन तु प्रसन यच्च चर्चनय । * ॥

Narada is the (recognised) teacher and saint of the whole world. Yet the Lord, the inner ruler, was laughing at him, pleased, and keenly observing.

११ नानाकारय नानाद्वारय ।

नाना मुख नाना विस्तारय ॥

नारुद ति डीश्य २ ओस अर्चनय । * ॥

He assumes (numberless) different forms, living in different houses; his aspects are numberless in endless variety. Narada saw this everywhere and worshipped.

१२ सर्वाश्रये सर्वामये ।

अद्वय अच्यय अरूप अभये ॥

अच्युत अमृत अलक्षणय । * ॥

He is the support and substance of all, one, inexhaustible, beyond fear and fall and death, indescribable by any marks.

२३ सुय ह्युय जगिहुंद ओश आसनय ।

सुयं ह्युयं वागनं पोषे आसनय ॥

जनं यस्य पोषणूल-जनं^२ बोलनय । * ॥

He is the Lord of the world, the flowers in all gardens; all (good) men sing his praise like so many nightingales.

१४ पश्यं यस्य न योगी ध्यानं स्वरनसं तय ।

ज्ञानं ह्यनु पलजानं ज्ञानं करनसं तय ॥

छा सामर्थं बुद्धनुकं नेत्रनय । * ॥

Him whose image Yogis fail to form in their minds, whom knowledge fails to make known, can our eyes see?

१५ संसारं ह्युयं द्वारका तमिस्रं जुय ।

तसुन्दुयं नगरं तय तस्रं जुय नं जुय ॥

खानदारं पानु भ्युन २ वसनय । * ॥

The world is his Dvarka, his city, his house. He is the owner of all houses and himself dwells in each severally. [This experience of Narada teaches that the Lord is immanent in all and whatever is being done anywhere is *his* doing]

१६ गोपियन् हृन्दे गोपीनाथो ।

वरं तल प्रारनं ह्युयं वो अनाथो ॥

माधवु यादवनं हृदि आदनय । * ॥

Gopi - Natha of all Gopis, I who have no protector am waiting at thy door—O Lord of Lakshmi, best of Yadavas.

१७ ज्ञानय न मंतुर तंतुर तु पाठय ।

भवसागर कति सुम तय शाठय ॥

तार दिम नाव छम नाम - सुमरनय । * ॥

I am not conversant with mantras, tantra or reading of scripture. The shoreless ocean of samsara has no bridge nor shoal (where these petty helps might be of some avail). Help me thyself to cross over; my boat is only the remembering of thy names.

१८ ज्ञानय न पूजहथ सहस्रनामय ।

कुम मुठ ह्यत बु आमुत सोदामय ॥

मंदछनु छिम यच्च गुम यीवनय । * ॥

I am an ignorant man, or I would worship thee with a sahasra - nama (a hymn enumerating a thousand names of the Lord). I have come to thee like Sudama with a handful of broken rice grains, blushing and profusely perspiring (as I make this worthless offer).

१९ ग्राकय मेलि तु चलि गेलोनय ।

अथ - छनिसय गछि ग्राक मेलोनय ॥

कुम - फुल ति कम मुल छुन मेलनय । * ॥

If one only finds the right purchaser, even rice grains fetch no small price—all that a poor man needs is the right purchaser. [Verses 18—19 prepare the ground for introducing Sudama].

२० दृष्टा त्वयं ह्रस्व तु चिं रुस्त दृश्यं न ॥
 गोविंद गोपाल मुकुंद कृष्ण ॥
 सृष्टीकार तु स्वदर्शनय । * ॥

Thou art the one Seer, and the Seen is nothing but thyself O Govinda, Gopala, Mukunda, Krishna, creator and withal the own self of all.

२१ ब्रूजितं यियं कया पानं पुशरोवुय ।
 ज्ञान - सद्धरं तु मान - रद्धरं प्रोवुय ॥
 परमानंद परमानंदनय । * ॥

Understanding this, O thou highest Beatitude, P—has surrendered himself to thee and obtained possession of wisdom and freedom from desire for worldly honours.



§—III

१ सुदाम जीव ओस यार भगवानस ।
 बाल - भाव कया तु लुकचार भगवानस ॥
 कुनी पानवन्त्यं द्वन नजि भिनय । * ॥

Sudama, the Jiva, was the friend of the Lord—
O the wonderful childhood and childish ways of
him! The two were inseparable, there was no
difference between them.

- २ वीरस^१ पोशिहक न वीर^२बितालय ।
भीर^३ - भार गिंदनुक तु यच्च जंजालय ॥
बल कस ओस पोशिहक छलनय । * ॥

At hockey, even a giant could not match them;
there was so much ado and great bustle about
playing; no one was smart enough to vie with
them at the tricks of the games. [Note homos. 1—3].

- ३ दंछिन्य^१ फेरहन खोवरि मैलय ।
पछिन^२ जन सर करुवुन्य सैलय ॥
अछिन^३ हुंद गाश आस्य लूकनय । * ॥

They would go left and then at their sweet
will turn right, like ducks swimming for pleasure
in a lake. People regarded them as precious as
the light of their eyes. [Note rhymes].

- ४ आसन घति तिम जु मुक्त - हारय ।
खास्यन गिंदवन्य पुख्त कारय ॥
मुल्ल्य जु मुक्त - फल्य लोलु शोलनय । * ॥

Wherever they were seen—these two children,
precious as pearl-strings, playing at giving rides—

they were regarded as two costly pearls bright with the lustre of love. [Khos from khas, to mount, means a ride on the back].

५ क्व ज्ञानु मानि क्या जान्याव हरनुय^१ ।

झालु^२ ओस मारन बालु^३ जन हरणुय^४ ॥

हर^५-खास्य अथि कथ मुक्तु हरनय^६ । * ॥

How can one know what the Lord (Hari) meant by that—he was frisking like a (young) fawn on a hill, holding cups full of cream in his hands and speaking as if he was scattering pearls. [Note homos. 1, 4—6, rhymes 2 & 3. 3='young' as well as 'on a hill']

६ शुय्-भावु सुय्-मुछि खटय् २ थावान ।

चापान पानवन्त्य ती आपरावान ॥

क्षणस^१ न दूर्यर जि मशिहक खयनय^२ । * ॥

As innocent children they stole (from home) handfuls of rice and, chewing it, fed each other with the mouth. They could not be separated for a moment, for then they would forget even their meals. [Homos. 1 & 2]

* * * * *

७ दोहु अकि भुछि लजिमच भगवानस ।

तुण-कुल सूरुमुत ओसुस पानस ॥

सोदाम - जीवस ओस मंगनय । * ॥

One day Shri Krishna felt hungry. His own store of rice was exhausted; so he asked Sudama Ji to give him some.

८ सुर्य - फुल चूरि २ ख्यव सोदामन ।
 पूर्योस^२ न तु लुग संसार - पामन ॥
 अथ - छुन भगवान दूरि^३ वुछनय । * ॥

Sudama (said he had none and) ate the rice by stealth, (in consequence, as we shall see,) he did not succeed in life and was subject to people's taunts—the Lord, empty-handed, looking on from a distance.

९ मंगनस तु मरनस छे कुजी वारता ।
 कृष्णस युद आस निराकारता ॥
 तोति प्योस त्यूत कूठ अथु धारनय । * ॥

Begging and dying are one and the same thing (equally painful to all): although Shri Krishna was (the incarnation of) the Formless, (the necessity of) stretching his hand (to beg) was very painful even to him.



SONG-2.

Ref :—

यियि कति भक्तिस मनि मंज भाव ।
 दिधि - नय दातु यस मंगने द्राव ॥

How can faith come into the heart of the devotee, unless the Giver to whom he comes to beg is pleased to grant what he needs?

१ अनुग्रह नय बनि अनुभव - रूप ।

अनिस अनि - घटि करि क्या दूष ॥

बुछि सुय दपि यस अछ मुचराव । * ॥

Unless God's grace takes the shape of self-experience, what help is a lamp to a blind man in the darkness? He alone can see whom God's grace bids open his eyes. [A blind man can make a lamp perhaps, but he cannot make his eyes; these must be given by God.]

२ स्वर्गस छि बसरित दारि तु बर ।

अछरस नचबुझि तस्य - अंदर ॥

हरि यस थरि गुल करि कत काव । * ॥

The doors and windows of Paradise are open and fairies are dancing in it; but how shall he rejoice whose flower-bush has shed its flowers (whose good karma is exhausted)?

३ चंदुकुय रावि तस यस न दिधि दय ।

द्रालिदस संचित पोशस - नु वय ॥

रनुमुत अन तस कति हेयि छाव । * ॥

He to whom God will not give more will lose what is already in his pocket. The grain put by

(for the next meal) by a luckless poor man will not suffice—nay, the food almost cooked by him will remain inadequately cooked.

४ परमानंद वन्तु सोदामुन ।

जजुरित कुलिस क्या यिधि बामुन ।

हरदुचि सर्दियि पोष फुलनाव । * ॥

Now, P—, tell us of Sudama (showing) that a withered tree may (by God's grace) put forth fresh shoots—make flowers bloom in the cold of the autumn. * * * *



§ IV.

१ राज - हंसस यस ब्रह्मांड अंडय ।

अखंड पखि तल छु ह्यत नव खंडय ॥

तमुंदे बचनु^१ छि बचि^२ बचनय^३ । * ॥

The royal Hamsa whose egg is the universe, protects its nine divisions under the wing of His undivided vastness. By his word ('I am one and shall be many') we, the young brood, are living. [Note homos. 1—3].

२ असान वनने लजाव सोदामस ।

सुगि मुलु द्रालिद रट इनामस ॥

हयुन - युन पानवञ्च पजि मित्रनय । * ॥

Smiling he said to Sudama, 'Take indigence as a cheap reward for your meanness; friends should freely give and take among themselves'.

३ दरिद्र भगवान्य् मुख वनुस तय ।

याञ्च देपुनस ताञ्च ती पुनस तय ॥

कुंह छुन कमुक खुर कासनय । * ॥

Shri Krishna called him a mean beggar. The curse was no sooner uttered than it began to have effect—verily no one (but the agent himself) can remove complicacies brought about by karma.

४ खटित व्योल प्यत रूद भूतराचुय ।

दोह अकि फल क्या दियि तव जाचुय ॥

ववि युस यि भवि तस ती पपनय । * ॥

The seeds fallen into the soil remain there hidden, but must one day produce fruit of their kind—what one sows grows and ripens for him to reap.

५ तव - पतु क्यूञ्च काल पानस २ ।

पनुनुय हयुन - युन पनुनिस वानस ॥

युत तामत जि शर्त आव बीतनय । * ॥

After this for some time each lived for himself—his transactions confined to his own shop—

until the time for conditions (becoming mature) slowly passed. [Fine picture of selfish exclusiveness!]

६ विवाकारस आय दोशेवय ।

सुदाम जीव अक तु भियि केशवय ॥
तम्य् लभ विपता तु यम्य् लुभ धनय ।*॥

Both married—Sudama and Keshava; one met with wealth, the other with misfortune.

७ सुदामस^१ गव वेह सुधामय^२ ।

ह्युन^३ प्योस^३ मुल्य् तय चुन^४ प्योस^४ दामय ॥
हटने^५ लुग जि छुस न हटि^६ वसनय ।*॥

To Sudama the elixir (of married life) became (bitter as) poison, which he had perforce to buy and then swallow at a gulp. He shrank (or, was much pulled down) because he found it difficult to push it down his throat. [Note homos. 1 and 2, 5 and 6; rhymes 3 and 4]

८ अनुग्रह^१ - रुस्त ओस ग्रह^२ भजनय ।

तिय लुग करने यिनु पजनय ॥
शिल - वासअ तस लजिमुच सनय ।*॥

He lived as a huose-holder without divine grace, and began to do what was not right — having been robbed of faithfulness:

६ सूरस संपता व्योप^१ विपताये^२ ।

छिपु^३ ओस दिवान विपु^४ कत शाये ॥

आंकवन्नि^५ डलुमुत लजाव शंकनय^६ । * ॥

His prosperity expired and misfortune overwhelmed him. He was hiding himself, not knowing where to find a place for shelter. Strayed from instinctive certainty he fell into doubts (of reason). [Homos. 1—4; ryhmes 5 and 6; anti. 5 and 6].

१० पपन - पाक आस वविमन्नि खेते ।

ओल - बोल फुल तस तु लुग तत्त्य सेते ॥

कर्म - लोन प्रोन तस लोननावनय । * ॥

What he had sown began to ripen; the plants put forth leaves and flowers, which kept him miserably occupied; Karma made him reap what he had sown.

११ हंगन्यास गव तस हंगु^२ - तय - मंगय ।

पारिजात कुल ओस फुट तत लंगय ॥

बर^३ गोमुत लुग लूक वरनय^४ । * ॥

From his high position he fell low (lit. the lintel became the sill); the celestial tree broke its bough. Worn and pale, he had to go to people's doors (to earn a living) [Homos. 1 and 2, 3 and 4]

१२ शुर्य कस त बाच कस दिन कस तु राचुय ।

सुशीला गयि यच्च आरकाचुय ॥
पानवञ्ज तिम न ज्ञाह शीछि पृष्ठनय । * ॥

Who should take care of children and family, who could enjoy days and nights? for Sushila also was very much depressed—man and wife (Jiva and Budhi) never consulting with each other.

१३ विपतायि रटिमुत्थ कठ^१ कडुनक तय ।
घट^२ गय तत मंजु बट^३ कडुनक तय ॥
बूट^४ आस्य दीवन तु केह न छोटनय^५ । * ॥

Misfortune caught them and played hell with them. Overwhelmed with distress, they were almost drowned. They struggled, writhed in anguish; but their misery did not seem inclined to come to an end [Rhymes 1—5].

१४ ज्ञानु मुखु यच्च सुख आसवोनुय ।
भगवान युस ह्यु दुख कासवोनुय ॥
चोपार्थि मनि ओसुक भासनय । * ॥

Yet they felt vaguely in their hearts the universal presence of the Lord who as Wisdom removes all grief and gives abundant bliss.



§ V.

१ गिंदवन्य यादव शूर्य पानवाञ्जी ।

बल - वीर अक अकिस खोतु मान - भाभी ।

कृष्ण जू बुछवुन कृष्ण - पूतनय । * ॥

२ दोह अकि सोदाम जीव प्योस याहुय ।

अनुग्रह - वानिधि लायुनस नाहुय ॥

लुकचारु अस्य ति आस्य युथ गिंदनय । * ॥

(In Dvaraka) young Yadavas, each stronger than the rest, were playing and vying with one another, and Shri Krishna saw these children. One day he was reminded of Sudama and called him with the voice of anugraha (divine grace), saying, 'In our childhood we too used to play thus'.

३ सुदाम पनुनिस दरिद्र - भावस ।

नाव^१ कोर तारिहे वज्रनिस वावस^२ ॥

बुभि नजि अनुग्रह - रजि^३ लमनय । * ॥

Sudama with his sordid poverty-mentality could not take his boat across in the terrible wind (of adversity), since as yet he was not towing with the rope of anugraha. [Note assoc. 1—3].

४ जड - भरता ज़न लगुमुत दरस ।

पान पुशरावित परमेश्वरस ॥

युस ना छु यिति तति मुकलावनय । * ॥

५ दत्तात्री नतु वन फेरनय ।

जटु तस रटुमुच वन कीरनय ॥
रटित भक्त दिनि छिस नीवानय । * ॥

He was like a Jada Bharat fallen into a water-way (or, looking blank), throwing himself (without self-effort) at the mercy of God who saves here and hereafter. Or, he was like a Dattatri whose hair, when he was passing through a wood, was caught by a thorn-bush and who (stood there without effort to extricate himself till he) was carried (by some hill-men) to be offered as a sacrifice. [Sudam is in tamasic sattva].

३ सहित सु निथ्य ही दुख तय दादी ।
दाद्यन रंग - रंग खतिमुत्य लादी ॥
लदिमुत्य मित्रन तु छम लादनय । * ॥

He meekly suffered such griefs and pains—
heaps of them of various kinds. 'These', he said,
'have been sent me by the Friend and I am
thankful'.

७ नित - नेम करवुन भगवत लीला ।
युत ताम यित पियस अनुग्रह-वीला ॥
वुन्य २^१ वननय^२ वन्य दीवनय । * ॥

He regularly worshipped the Lord until unexpectedly the wave of divine grace came to him. Having long been blinded, he began to look (for God) in the woods (of the mind). [Homos. 1—3].

८ मन - निश अनुभव उपद्योस पानय ।

अंतर्यामी श्री भगवानय ॥

प्रकृचन भ्युन २ जेरि दीवनय । * ॥

Anubhava spontaneously sprang up in his heart. The Lord who is the inner ruler severally moves and stimulates all natures.

९ संसार - जालु नतु कुस मोकलिहे ।

यम - भयु दमु अकि पानय गलिहे ॥

विमान प्रावित तोति क्या सनय । * ॥

Otherwise no one could extricate himself from the meshes of maya; the fear of death would one day destroy him—even though he had been able to ride in a celestial car, it would avail him nothing.

१० गङ्गहा वु तुत येति कृष्ण - अवतारय ।

रटहन नालय सु बाल - यारय ॥

मंगहस न केह हाल ब्रुस रोशनय । * ॥

'I think' he said, 'I should go where Shri Krishna is and hold that friend of my childhood fast in embrace. I would not ask for anything, for he knows my (miserable) condition.'

११ मनस यी तस ज़ि भार्यायि वने ।

भार्या तोरय लजिस वनने ॥

सम्योक आलव तु क्या वननय । * ॥

He thought of speaking to his wife, when she said the same thing (without having heard him). Their voices coincided and there was no need for discussion.

१२ वनुस ती तमि सोशीलाये ।

पति - व्रता सतिये भार्याये ॥

उश तस चालि २ ओस चलनय । * ॥

Said Sushila, that true and faithful wife, while tears fell from her eyes in handfuls :

१३ गङ्गहाख तस्य निश तु विपता सोरे ।

धारे भियि कैह त पानय होरे' ॥

होरस^२ तस छुनु जाह सोरनय । * ॥

'I wish you would go to him (Shri Krishna in Dvaraka). Our misfortune would then come to an end. (You need not beg of him), if he owes us anything more he will pay of his own grace ; for his store is never exhausted'. [Homos 1 & 2].

१४ ब्रूजित सोदाम गव हर्षस तय ।

अन्दुर्युम ज्ञान आस स्पर्शस तय ।

बुज निशि यच्च रुत द्रास प्रशनय । * ॥

Hearing this Sudama rejoiced. His inner light came into touch with outer reality. He got an excellent reply from the oracle of Buddhi.

१५ अंत^१ आक आपदायि आस्य^१-ना संतुय^२ ।
 प्रसन^३ करने आक वसंतुय^४ ॥
 वंदु^५ वाव आक वुन्दि^६ दूरनय । * ॥

Their misfortune began to come to end, for they were by nature good people. The spring came to make them happy and the winter wind (of poverty) began to clear away from their minds. [Note rhymes 1—4, homos 5 & 6].

१६ सखरनि लुग पैदु गयि तस पखय ।
 दूर्यर ज़ानुमुत ओसुस नखय ॥
 सोरि सुख लुत्योस भोर नखनय । * ॥

He began to prepare for the journey—grew wings, as it were. What he had thought far off now seemed near; great happiness lightened the weight on his shoulders. [Contrast with V, 4, 5. He was shaking of the tamasic element].

१७ वनने लुग तस भार्यायि कुनुय^१ ।
 कुन^२ यार म्योन क्या गछु तस कुनुय^१ ॥
 अथ-लुन लुन कांह तोर वातनय । * ॥

He said to his wife, 'He is my only friend and I would go to him; but no one who is empty-handed as I am can reach there'.

१८ फिकिरन चामुत यच मंदछे ।

हारि अकि¹ तारि गोमुत ज़न लछे² ॥
 संत युद छि सासन³ सास⁴ ज्ञाननय । * ॥

He was lost in thought because of the great shame of having got nothing (worth being offered to the Friend). For want of a single shell he was as hard up as for a lakh (of coins), although saints regard thousands as ashes. [Assoc. 1—3, homos. 3 & 4].

१६ मेलनुच न आशा ज़ि मंगहन कांसे ।
 संचित पानु केंह न करुमुत वांसे ॥
 तोह छेद्य् २ आस्य दोह भरनय । * ॥

They could not hope that any one would lend them aught; themselves they had put nothing by all their life—they lived by winnowing husk (i. e. almost profitless work).

§—VI

१ रिज़ि¹ कुनि विरदय फुलि पोष - बागय ।
 वुज़ि² कुनि विज़ि³ सुमनुची ज़ागय ॥
 जज़रित⁴ सज़⁵ - पोष आसि वुज़लनय⁶ । * ॥

It may rarely happen that a garden will unexpectedly flourish as by magic; the watching and waiting heart may awake at the opportune moment, and the withered flower grow red again. (?) [Rhymes 1—3, 4—6.: homos. 2 & 3].

२ षुडमुत तोह तमि षुट फलि - फले ।
 खल ज़न समुरोवुन हिलि हिलि ॥
 सुरि - कुम मुठ द्रायि मुछि मूरनय । * ॥

Sushila re-winnowed some husks grain by grain (carefully, taking a little at a time)—it was like collecting a heap (lit. a barn) by single ears of corn. The result of this laborious process was a handful of broken rice.

३ सुद्रय मंजु मुक्त - लुद्रय चालय ।
 डालान फलि २ कारिनस मालय ॥
 अर्घ - पोष पूजहन जि नारायणय । * ॥

As if the rice grains were handfuls of pearls and corals brought out of the sea, she stirred them carefully (in the basket) as if she was weaving them into flower garlands -- with this argha-pushpa (rice-and-flowers) she meant to worship Narayana.

४ पूचि पलवा ति ओस सोशिलाये ।
 गंडनस सु कुम - मुठ तथ्य् प्योक दाये ॥
 न्यथ - नञ पान रुज पन - मर्यनय । * ॥

Sushila had a single sari; they decided to wrap the broken rice in that; herself she went without one, living within doors of the leaf-thatched hut.

५ सुदामजी द्राव पैरे - पैरे ।

विपतायि हंजे मोह - अंधेरे ॥

ग्रहन करुमुत अनुग्रहनय । * ॥

Sudam Ji came step by step out of the delusion and darkness of adversity—securely held in hand by divine grace.

६ वीर ओस डुल नजि तमि विपताये ।

शरण गोमुत विष्णु मायाये ॥

लूक हंय कक - नाद ओस ह्यकनय । * ॥

He was a heroic soul, seeing that such dire adversity did not shake his faith; resigned to the will of the Lord, he patiently bore the taunts of people.

७ सुदाम मंदछान वति - वति पकान ।

कुम - मुठ म्याज किथु रटि श्री भगवान ॥

मुक्तु छु तति तस अवारनय । * ॥

Walking along the road he felt ashamed. 'How', thought he, 'will the Lord accept my handful of broken rice? He has heaps of pearls (in his treasure houses).

८ रूदुमुत ओस नजि मंदछनु कुने ।

गजिमच बुंदि तस मोहुअ बुने ॥

बजि दशि कृष्ण २ ओस जपनय । * ॥

His egoism was reduced to naught, owing to this sense of shame—the mist of moha had vanished from his heart. He was mentally repeating 'Krishna ! Krishna !' in a highly spiritual mood.

६ मनि ध्यान धारित सार्य माशिरावित ।
 प्रावित ज्ञान मान - अभिमान त्रावित ॥
 पक^१ गोमुत यच्च वति पकनय^२ । * ॥

Meditating on the Lord in his heart, attained to truth, rid of self conceit and desire for honour, he had gathered wisdom by much 'walking on the path'. [Homos. 1 & 2].

१० तन - मनु अछ - कनु अथु तय खोरय ।
 बुछवुन बोज्जवुन तु पकवुन ज़ोरय ॥
 नतु निव ज़ोर तोर भगवाननय । * ॥

With all his heart, his senses and limbs, he observed and listened and walked on with a will. Or, (shall we say ?) the Lord impelled him onwards (along the path).



१ बुभि ओस वातनय द्वारका मंदरो ।
 सखरित रुदुमुत श्याम - सुंदरो ॥
 ब्रौंठ नेरि यारस तु मूत्स्य रुकमणय । * ॥

He had not yet reached the palace in Dvaraka ('Kingdom of God'); but Shyamasundara had already

made preparations to go out, accompanied by Rukmini, to receive his friend.

२ अथि ह्यत पोष - माल दुशिवय बाचुय ।

कृष्ण - जू रुकमाणि करवुन संचुय ॥

अजं यियि सोदाम छव - नु थकनय । * ॥

Both had flower garlands in their hands, and Shri Krishna was assuring Rukmini that dear Sudama was expected that day ; and was not that an honour to be proud of ?

३ युस कांह तस - कुन अक पूर फेरे^१ ।

भगवान तस तोरे दह प्र्य नेरे^२ ॥

नेरे^३ छु न्यूर^३ तय दूरि^४ दूरनय । * ॥

If a man turns God-ward only by one step, God will advance ten steps to receive him. He is nearer than the nearest (when man keeps himself near Him). and very far away (when man keeps away from Him) [Note homos. 2 & 3, & 6.]

४ स्थुध^१ साटु सोदाम घरि द्रासुतये ।

व्युद^२ नजि कति छुम मार - सुतये ॥

वद्य २^३ यच्च ओस चुच्च^४ भरनय । * ॥

Simple, guileless Sudama had come out of his home, but knew not where his beloved was to be seen. He wept so much that he filled flower-beds with his tears. [2=known; 4=a small field.]

५ सुद्रस थाह तस अशिभे धारे ।

नाव^१ नतु निशानु नाव^२ कोर तारे ॥

भाव^३ तस हांज बठय् तु बेरु हावनय । * ॥

With incessant flow of tears he had taken a plunge, as it were, into the sea. Where there is neither name nor sign (of a route or destination), whither could he steer his boat? But Love became his pilot, (and encouraged him on by) pointing to shores (en route). [God's love of us leads us to the highest goal through provisional ideals].

६ पकवुन सु यारस कुन जेरि जेरे ।

गोसु लोसु द्रास यारु संजे वेरे ॥

बदवुन तु लदवुन सग कोसुमनय । * ॥

Advancing little by little towards his friend, he forgot weariness and fatigue for his friend's sake. He was weeping and with his tears watering the flowers (of future smiles).

७ लोलु सस्य उलसित हेरि - वुनु पानय ।

अथ - छुन तु न्यथ - नुन द्रेंठ यीवानय ॥

जान - पान कस - ताम पुशरावनय । * ॥

Filled with the joy of love from head to foot he looks ill-dressed and indigent—entrusting his life and his self to some one.

८ कथं मशिरावित रत्नन हंजय ।

मुक्तं लभुमुत पान पानस मंजय ॥

अथ - खोर त्रावित वति लारनय । * ॥

Forgetting all about wealth (lit. gems), he had found the pearl of self (as love) in his own heart and was energetically treading the path, heedless of the condition of his limbs.

९ भगवत रस^१ ओस हिंसु डलुमुतये ।

रस - रस^२ संसारस चलुमुतये ॥

द्वारकायि वातित ति छुनु ज्ञाननय । * ॥

Intoxicated with love of the Lord, he had lost sense (of outer things), had gradually slipped out of the grasp of the world, so that even when he had come into Dvaraka, he did not know.



§ VII

१ द्रामस्य तंबुलित तय ननुवारिय ।

शेषु - नाग पैर्यन लजिनक पारिय ॥

ब्रौंठ २ कृष्ण जुव तु पतु रुकमणय । * ॥

There the two had come out, excited and barefooted—Shri Krishna preceding and Rukmini following—those two for whose feet even Sheshanaga

would willingly offer himself as a sacrifice.

२ तोरु द्राव भगवान सुदर्शनय ।

योरु सुदाम जीव गोस अर्पणय ॥

पानु - वञ्च बुद्धने लजाय स्वपनय । * ॥

On that side came the Lord, the Beauteous (self of all), on this Sudama, the Jiva, surrendered himself to Him. Both felt as if they were dreaming (so overjoyed that they did not believe their eyes).

३ कुछि - क्यत ह्यत न्यूक अंदुर्युम घरय ।

खोर ह्यत रुकमण तु अथु ईश्वरय ॥

गिंदने लग्य तस बिशु ब्रार्यनय । * ॥

Holding him in their arms they took him to the innermost house. Rukmini held his feet in her hands and the Lord his hands in His own. They began to amuse him by pleasantries.

४ छलिक अथ - खोर सोदामस तय ।

लुगमुत ओस भगवत - नामस तय ॥

लगि युस यस तस सु छु लगनय । * ॥

They washed his hands and feet. For he had devoted himself to thinking on (the name of) the Lord. If one is truly devoted to another, the other must in return be attached to him.

५ सुदाम जीव लुभ तिथुय भगवानन ।

रातस - मंजु युथ छि सुर्यस ज्ञानन ॥
नतु लभि सन्तान संदीपनय । * ॥

The Lord found Sudama, the Jiva, (so unexpectedly and with such joy) as one may find the sun during the night, or as Sandipan, (Shri Krishna's guru) found his (long lost) son (whom He brought back from the abode of Yama).

६ भगवान रुक्मणि - कुन वननय ।
सुदाम जी छुमनु वनि यीवनय ॥
योर कोर वातिहे सु दूर पांथनय । * ॥

The Lord said to Rukmini, 'I can't believe it is really my Sudama Ji; how could he come here such a long way'?

७ सोदाम लुभुमुत कह्य - ताम पाठी ।
मंशिरित कृष्ण जुव रुक्मण तु टाठी ॥
वाठ आसि आसन युथुय टाद्यनय । * ॥

He had found his Sudama as if by some miracle; he forgot for the moment Rukmini and other dear ones. Such should be the attachment between loving friends.

८ ललवान कृष्ण जुव ओस तस कुछे ।
लुगुमुत सोदाम यच मंदछे ॥
कृष्णस - कुन छुनु अछय मुचरनय । * ॥

While Shri Krishna rocked him in his arms, Sudama felt very shy and did not open his eyes towards Krishna Ji.

६ नतु ब्रुवा मे ज्ञानितं यि आसि भियि कांसे ।
यिम्ह तपस्या आसि करमुच वैसे ॥
कांस्यन छा युथ प्रेम भरनय । * ॥

'No', said he to himself, 'he must be taking me for some one else who has performed austerities all his life—such great love is not shown to juniors (inferiors)'.

१० तनु - कनि भगवान् विलु वञ्चिनस तय ।
दिलुचे जोयि तनु क्या खञ्चिनस तय
पातुजन पोभ तस ओस मेननय । * ॥

Understanding this the Lord talked to him most tenderly and wonderfully deepened the water-ways of his heart—making the water (of love) flow through the channels.

११ पृष्ठुने लुग तस भियि - भियि प्रये ।
आख कति आसन ब्रुख कत शये ॥
अछय लोसव्यथ ज्ञांह छिथनू डेशनय । * ॥

Again and again He asked him affectionately: 'Whence did you come now, where do you live? You have made our eyes weary (with watching and waiting); you never put in an appearance at our place'.

१२ मे - क्युत सोदामु अन्यजिहे केंझा ।
 वन्यजिहे शेछ - बुध त चलिहम वैझा ॥
 मित्रस - निशि छिनु छुन यीवनय । * ॥

'Dear Sudama, you ought to have sent me news about you to relieve my anxiety. And you ought to have brought something for me; no one goes to his friend without some present.'

१३ बुझत सोदामु तमि तुणय मोछे ।
 यच्च - काल क्षण - क्षण हरुरम भोछे ॥
 होरनु - रुस्त छुनु ऋण सोनरय । * ॥

'See, dear Sudama, that handful of your rice made me long hunger for it every moment (or, though I ate much else). A debt is not cleared except by paying it off.'

१४ होर - भर भगवान जांह छुनु छोरान ।
 युद आसि योगी त पुरुसुत पोरण ॥
 लेख छु गुड प्रोण चुकावनय । * ॥

The Lord never overlooks debit and credit even in a yogi learned in the scriptures; He makes people square accounts first (before He sends His grace).

१५ छारनि लुग तत छेजिमचि पूचे ।
 वनि क्या कूंझा कमि - ताभ रुचे ॥

सत - ज्ञन युथ - ना छि तस छारनय । * ॥

He sought the contents of the torn sari with an inexpressible relish—as good men seek the Lord.

१६ द्वयि फिरि भगवानय मुछि २ ख्यव कुम ।
'आब्रह्म स्तंभ पर्यन्तम्' ॥

त्रयिमि रुक्मण अथ रटनय । * ॥

Twice the Lord ate the broken rice in handfuls, reciting the mantra, '(With this offering) may the entire existence, from Brahma down to a post, be satisfied'! At the third handful Rukmini held his hand.

१७ चोपार्थ पानय ओस दुछानय ।
सोदाम कुनि न तु ओस भगवानय ॥
भगवान मेलि - ना यिथुय भक्तनय । * ॥

He saw himself alone filling all quarters. Sudama was nowhere, only the Lord was everywhere. May all bhaktas find the Lord thus!

१८ सत भूमिकायि ओस पत - कुन प्रावित ।
सत - चित आनंद रूपस प्रावित ॥
चेतनायि डलुमुत चितु - चेतनय । * ॥

He rose above the 'seven levels' (of Vedanta) and attained to the Lord who is Being-Consciousness-Bliss. Unaware of the outer existence, he was

contemplating pure consciousness.

१६ सूरस त्रेष मानु - सरुके श्रानय ।
पंपोष सरु गोस भंवर पानय ॥
परमानंद छावित प्राणनय । * ॥

Having bathed in Manasa lake (of the spirit) he felt his thirst quenched. He realised that the Lotus (the beloved Lord) was no other than the black bee (the lover, the Jiva) — his vitals came into contact with the waters of great bliss.

२० सोदाम श्री भगवानस प्रावित ।
तस रुस्त यि ओस ति ओस त्रावित ॥
सुख - सान प्रावित सुख - साक्षणय । * ॥

Sudama, having attained to the glorious Lord, had renounced all besides Him and had easily obtained a happy state of mind (contemplation of Bliss.)

२१ चलि ऋण तस युस पानय होरे ।
सोरि^१ सुख प्रावि युस पानस सोरे^२ ॥
चिन्ता^३ मनि^३ लभि चिंतामणय^४ । * ॥

He alone is free from debts who willingly pays them off. He attains to perfect happiness who takes account of his Self. His own desire-filled mind becomes to him the Chintamani (giver of all things desired).

२२ द्राव तति प्रावित^१ मोक्षि - हृद ज्ञानय ।
 नावित^२ तन मन सावित^३ पानय ॥
 रावित^४ यिय - क्या ह्यु अथि यीवनय । * ॥

He came out with the knowledge that brings emancipation—his body and mind clean, his egoism at rest. This is what one gets who loses himself in the Lord.

२३ लजिमुच नु अथि तवु राजु - द्वारय ।
 नावु तारस सुम अक खंड हारय ॥
 हार^१ तस पेमचु यच हारनय^२ । * ॥

(Apparently) he had not got from that royal palace even a broken shell with which he might at least pay the ferry-man. But (in reality) he was made very rich by losing greatly.

२४ भ्रजि कोन प्रजि - मंज युस युथ प्रावे ।
 संसार - सागर - तुरुमुत नावे ॥
 वाव - ज्ञन पकवुन तु सुर्य चमकनय । * ॥

Why should not he shine in the world who attains thus; who has crossed over the ocean of Sansara by the boat (of knowledge)? He ought to move free as the wind and shine gloriously as the sun.

२५ जल - थल माशिरावित निष्कलय ।

सय कल मनु - आइनस सैकलय ॥

मुकल्योमुत जन्मनि जन्मनय । * ॥

He was free of worry, having forgotten all about the phenomenal world (land & water)—when that one-pointed devotion polished the mirror of his mind. He was emancipated from all future births.

२६ किथ - पाठय् आमुत सु मीलित यारस ।

बोत येलि पनुनिस प्रानिस द्वारस ॥

दंछिन्य् त खोवुर्य् ओस वुछनय । * ॥

२७ रुजित नु कुनि पजु वूजित कथय ।

धनु - द्यार प्रावित छने अथय ॥

पनु - पार पनुजी हुनु डेशनय । * ॥

When after having been (in communion) with his Friend in an ineffable manner, he arrived at his old place of residence, he looked this way and that way (right & left)—

His egoistic self had melted into thin air; he had become rich (in heart), though (apparently) empty-handed—he saw not his poor little leaf-thatched hut.

२८ लूसमुत त लसुमुत स्वस्थ अकालय ।

फ्रुस्त प्रोवुमुत किथ - पाठ्य् कमि हालय ॥

मन सावधान गोमुत अमनय । * ॥

Having been weary (of the world) he had now become alive and healthy and unaffected by age; he had attained to the auspicious in a manner difficult to describe; his mind was at rest to the degree of having become non-mind.

२६ सुशीलायि वाच अनुग्रह वेला ।

कृष्णस कर्मच आसस लीला ॥

रानिम प्रोवुन असंख्यनय । * ॥

A wave of divine grace flowed towards Sushila, who had worshipped Shri Krishna. She attained to prosperity beyond measure.

३० इयूहुन सुदाम जी तमि ताज दूरे ।

सूर्य-जन चमकान खतुमुत पूरे ॥

गोलुनस अज्ञान स्वप्रकाशनय । * ॥

Then suddenly she saw Sudam Ji from a distance, shining like the sun risen in the east. Her ignorance had vanished, thanks to the inner light.

३१ सुदाम राजु भुव पनुनिस नग्रस ॥

नग्रस कम्य दुप पनुनिस अग्रस' ॥

अधूरि^२ तप युथ भोग भोगनय । * ॥

Sudama became a king in his own city—or rather in his own mind. Such happiness can be enjoyed only as the result of great austerities.

३२ व॑नुमु॒त त व॑ख॒नावु॑मु॒त ह्य वे॑दव ।
 वु॒न रट॑ यि॒य व॑नुमु॒त ह्य वे॑दव ॥
 भ॒गवा॑न भ॒गवा॑न क॒रि भ॑क्त॒नय॑ । * ॥

Know and understand what the Vedas and the sages have repeatedly said—that the Lord makes his devotees like unto himself.

३३ य॒स कां॑सि भ॒गवा॑न पा॒नय॑ ग॒रि क॑या ।
 प॒न पा॑र प॒नजी॑ ब॒नि त॑स द्वा॒रिका॑ ॥
 ल॒गि ना॑जि प्र॒जि दे॒हु परि॑णाम॒नय॑ । * ॥

When the Lord out of his grace calls any one to himself, his own poor hut becomes (to his mind) a palace (a Dwarika); he will no longer be deluded in the world by physical changes.

३४ पर॑मा॒न॒दु क॑या ह्य नु॒न व॑नो॒नुय॑ ।
 ज्ञा॒नुन॑ ह्य पा॒नय॑ पा॒न प॑नो॒नुय॑ ॥
 ति॒य ज्ञा॑न ज्ञा॒नी ह्य यि॒य ज्ञा॑न॒नय॑ । * ॥

What need, Parmanand, to speak more plainly ? One has to know his own Self by himself, to realize That as does the man of true knowledge.

३५ कुं॒ह ह्यु॒ तस॑ - रु॒स्त रू॒पय॑ - ना॒मय॑ ।
 सु॒य श्री॑ कृ॒ष्ण जी॑ सु॒य सो॑दा॒मय॑ ॥

सुय^१ ज्ञान दुय^२ छय वुय^३ वननय । * ॥

There is none else in these names and forms. He is Sudama as well as Shri Krishna. Know him alone (to be all); it is the duality (of maya) that says, 'I am this (personality).'

३६ पुनभे यछि^१ युस-कांह पछि^२ रोजे ।

रिछि^३ जाह लगि नु जि जगि-मंज बोजे ॥

कथ^४ यस गत^५ तस प्रजनाव मनय । * ॥

Whoever, of his own conviction, puts constant faith in God, will not bring ridicule on himself—if he listens (to the truth). Understand, my mind, that he attains the goal who listens to the word (of truth).

३७ प्रावि परमानंद परम आनंदय ।

रोज्यस नु कुंह हम्ता-मानंदय ॥

मत्सरु मतु आसि पुत अचनय ।

P—will attain perfect happiness. Being without rival or equal, he will retreat from notions of jealousy (madness).

३८ यिय यियि ब्रूठय् तस तिय २ चाले ।

जगि-हुंद अभिमान तय मान गाले ॥

पानय आसि अहु पान ज्ञाननय । * ॥

He will meekly suffer whatever befalls him, destroying pride and desire for worldly honour. Then gradually he will know his real Self by himself.

३६ कञ्जी छु सालिग्राम पजि पूजाये ।

कञ्ज फुटुरित कजि रत्न द्राये ॥

छञ्जी छे कथ - कथ अज्ञाननय । * ॥

(What appears to be) a stone is not different from a Saligrama which is fit for worship. Gems can come out of a stone only when it is broken—such disputes of the ignorant are empty (of truth).

४० सर्वांगय युस छु नाना - स्वांगय ।

खट्य - खट्य क्या पट्टे चट्य - चट्य नांगय ॥

मांगय छि नु यिछु कथ मेलनय । * ॥

He who appears in all parts in various forms, though he may be concealed, tears open the veils and is naked to view. Truths like this cannot be had by begging.

४१ जान पान दित रोज़ सोरि सामानय ।

सोर सामानु प्राव सोर सामानय ॥

होरि युस तस नखि बोर लुतनय । * ॥

Surrender your life to God and be in readiness fully equipped. Cease to depend on equipment and so (you will) get all that is required. He who pays off his debts feels his shoulders relieved of his burden.

END OF SUDAMA CHARITA



SHIVA-LAGNA

THE STORY—This Pauranic story has been told in his inimitable way by Goswami Tulsi Das Ji. Parmanand has possibly heard it recited from Goswami's Ramayana by some Hindustani Sadhu come to visit Matan and retells it in Kashmiri. It lacks the sweet pathos of his Radha Svayamvara or Sudama Charita, and has only a language interest for the reader. P. Krishna Das of Vanpuh has also tried his hand at it.

Parmananda's version has been given here much abridged, just to show the reader this side of the poet's versatile genius. The original consists of about 350 shlokas, the third pāda of each ending in the syllable avá to rhyme with the refrain. This is in itself a very difficult achievement, and has, methinks, been a check to the poet's free flow of thought. The story probably points to the historical event of Shaivism decaying in South India and being revived in Kashmir.

The metre consists of seven syllables, of which the 6th alone is short, and the first four are optionally augmented by a short one. When the 6th also is lengthened, the metre becomes slightly different. Whether Parmanand does it consciously to break the monotony is, to me, doubtful—it seems to be a slip. The pause of voice falls after the fourth.

1. 2. 3. 4. | 5. 6. 7.

REFRAIN.

सत - चित आनंदु विज्ञान - रवा ।

रस - पूर्ण परम सदा शिवा ॥

O Sat-chit-anand, bright sun of wisdom, full of joy (of the self), highest and everlasting Shiva (Peace, goodness, happiness)!

१ दीन चान्य नव निध तु अष्ट - सिधा ।

जीवन हृदि करुणा निधा ॥

गलि गलि अमृत यिमव चवा । * ॥

The nine treasures and the eight perfections are under thy command, O treasure-house of mercy to those Jivas who have drunk the amrit (of thy bhakti) 'by mouthfuls'.

२ अमरेश्वर चित अंशु शिला ।

अमरावती ह्यत पूर्ण - कला ॥

पीयूष^१ पियु^२ ईशु^३ किं न पिवा । * ॥

Thou art the Lord of the Immortals, the solid block of the water of consciousness. Amrit falls from above (as in the cave of Amar Nath Ji), why should one not drink it?

३ धरित गुप्त पाठ्य वरित गुफा ।

लूकन हृदि पुङ्गव गफा मफा ॥

सह अद्रु त निब्रु लह्य फिवा । * ॥

Thou remainest concealed in seclusion in the cave (of the heart) chosen by thee. The benefits (siddhis) are for strangers and outsiders. The lion is within (the cave) and the foxes and jackals are prowling outside.

४ कुंभ भजु भजना चांन करय ।

गागर - मंजु धिम सागरय ॥

जिब दिम तिछ युथ गीत ग्यवा । * ॥

Disregarding (lit. breaking) the vessel, I will worship Thee. Come into my small vessel, O thou ocean-like (vastness). Grant me power of speech so that I may sing thy praise—

५ कुंभज - गिरि संवाद करित ।

योग पूरित त विज्ञान भरित ॥

अंतरमुख चित - अनुभवा । * ॥

Having listened to the speech of Agastya (lit. born in a vessel) full of yoga and wisdom, looking inwards, watching and witnessing consciousness. [Note play on first words of vv 4 & 5].

६ लुति २ द्रामुत सति पती ।

सत्य - संकल्प मृत्यु २ सती ॥

वोतुख धिति वदान राम जुवा । * ॥

Moving leisurely along, with Sati, true to her vow, accompanying thee, thou didst reach where Shri Rama was weeping.—

७ सीता निमुच आस रावणन ।

राम - जू तवु तैत्य 'मरा' वनन ॥

ल्यल वाञ्छ करनस तु छाडवा । * ॥

Because Sita had been abducted by Ravana, Shri Rama was saying that he felt like dying—crying, lamenting and looking for her every-where. [Mara is the reverse of Rama and means 'Shall I die' in Kashmiri].

८ धारित जु मनि धारणा तु ध्यान ।

संन्यस - योग राम २ जपान ॥

अनुभव - साधनायि प्रणवा । * ॥

Thou wast meditating with concentrated mind, repeating Rama ! Rama ! the mantra of Sanyasa-yoga and the Pranava (Omkara) of the practice of self-realization.

९ दूरि २ करुथस पाद - प्रणाम ।

सच्चिदानंद भोले ! बोले राम ॥

गवु पनुनि तु भ्रम सतियि गव । * ॥

Thou didst bow to his feet from a distance; Shri Rama said, 'Sat-chit-ananda Bhole !' in his

wonted way, and Sati was puzzled— [Note homos. 1 & 2, 3 & 4]

१० वदि युस त भिधि करि सिये - सिये ॥
स्वामियु ! सुय स्वामी छुये ॥
परमात्मा मा यि राघवा । * ॥

(She said,) "This man who weeps and cries 'Sita ! O Sita ! —is he thy Lord, O Lord ? This descendant of Raghu cannot be God, (the Highest self).'" [Thou didst reply that He, verily, was thy Lord (Guru)].

११ यद्धि चाञ्चि छि न तस पड़ बडान ।
अविद्या मनि छस मोह कडान ॥
अस्य ति मा त्युथ वनित हेकवा । * ॥

As thou didst ordain, she does not believe; avidya creates moha in her mind—though we should not say such a thing.

१२ शंकायि सत्य ह्यत सीत - मुख ।
तुत आयि सन्मुख तय विमुख ॥
मनि शंका कासहा यवा । * ॥

Thus doubting she assumed the form of Sita and came there face to face with Shri Ram but without faith. She wanted to clear her doubt.

१३ ज्ञानिमय सीता राम हुना ।

यस रुस्त तस विश्राम हुना ॥

नतु ह्या सु युस वन्याव वेदवा । * ॥

If he takes me for Sita, in whose separation he is so restless, he is not God. He cannot be the Lord sung by the Veda.

१४ भ्रम वुछ्तु संसार ज्ञान्यजि क्या ।

अति क्या नव्य - जि तु प्राण्य - जि क्या ॥

नंद^१ - पुर्य^२ बाज्य बोझ दुव - तिवा । * ॥

Mark what a delusion Samsara is; what hope is there in it to gain new vigour or even to grow old in experience? It is a game of "Nanda-pura" in which one mark less or more means loss of a stake. [The total number is divided by 4; if the remainder is 0, it is 'pur'; if 'one', it is 'nand'; and so on.]

१५ रामजुव्य तोरु तस अक्य कथ वन ।

पति - व्रता पजि नाजि कुभ - ज्ञज ॥

बाजस^१ बसह^२ गोस दवा^३ । * ॥

Shri Rama said to her only this :— 'Being the faithful wife (of Shiva), you ought not to move about alone'. So in place of winning the game she became liable to pay a double stake. [1—3

are terms of Nard]. [Defeated and discomfited she returns to Shiva, but—]

१६ वाम-भाग आसन^१ यस आसन^२ ।

सन्मुख त्रावुन तस मृगाञ्जन ॥

अस्य बेह सीता छख यवा । * ॥

For her who has her seat on the left side (of Shiva) he placed the Asan in front, saying, 'Please take your seat there, since you are Sita (and so to be revered by me)'.

१७ लजि लजिमुच सती विक्षेप-दशे ।

घेस्य बिहित कव पुछ्य बो पशे ॥

वनु तिमनुय यिमन मे दुध चवा । * ॥

Sati who was overwhelmed with this state of mental disturbance, thought, 'Why should I grieve staying here? I shall tell (my woe to) those who suckled me (i. e. my parents).

१८ मालिस-माजि हुंद सेह घन्योम ।

वद्य २ तु स्वर्ग २ मुर वुन्योम ॥

दर्शन वर्षण फोलवा । * ॥

I feel an intense longing for my parents. My clothes are wet and my body worn with weeping and yearning. The buds (of our hearts), would open

by the rain of seeing one another.'

[Daksha had invited his other sons-in-law to his Yajna, but not Shiva, because at the time of his marriage he had come in his terrible aspect.]

१६ प्रोण कोप वुगलित आव नुव ।

तम्य् तिमन कथनय कन न थुव ॥

काल्य दियि वेह - व्योल वेह - थवा । * ॥

This long-past displeasure sprang up again; so Shiva did not listen to her request; for a poisonous seed must send up a poisonous shoot in course of time.

[In reply to Shiva's objection that she is not invited, she says—]

२० कंस्य सुंद घरु या तु परुद पास ।

स्वयमागत वनुक ज़िठिस निवास ॥

कंस गङ्गिन पानु वुन यि वेदवा । * ॥

'An elder is (reproachfully) called 'svayam-agat' (i. e. come uninvited); if he goes to the house of a junior or a stranger; but a junior may go himself (i. e. without invitation), say the Vedas.'

२१ अनर्थ कथि दित रुचि प्रभाव ।

अनादरस नाव भाव थाव ॥

बुथ गछ बुथि क्याजि बारवा । * ॥

(Shiva said on this :) 'You may gloss over a lie because it is agreeable and regard an insult as an honour. Go, why need there be a scene here?'

[Sati took this for Shiva's permission and 'she felt like a young bird that has just found wings. At her father's house everybody looked askance at her and began to whisper to another: 'How has she come?' These taunts served like salt on a wound.']

२२ लजि लज चीन्य^१ २ चिंताये^२ ।

बु आसन २ खसु चेंताये^३ ॥

वासनायि हुदं व्योल तव^४ तवा^५ । * ॥

She was buffeted with the waves of various thoughts and feelings and said, 'I will gladly burn myself alive, thereby frying the seeds of desire and expectation (so that they may not bring forth fresh shoots)'. [Note homos. 1—3, 4 & 5.]

२३ तति गोम त्युथ घिति युथ^१ क्या गोम ।

योनी कुयोनी तु ल्युथ क्या गोम ॥

सुर्य - रस्त जून कति नेशवा^१ । * ॥

'There I suffered like that, and here, alas, I am tortured like this; I who was worthy have become unworthy—How can I who am the Moon shine without the Sun?'

२४ छिजिमच सुत्र छिभि मुछि मूरान ।

लजिमुच आवलन लजि यीरान ॥

मठमुच छांट अथ - खोरवा । * ॥

Her threads torn, she was in vain wringing empty hands ; driven by waves, she was caught in a whirlpool, her limbs having lost the power to swim.

२५ छेनिमुच आशव^१ तु पाशव^१ सान ।

आशो^२ मटि छुय पान दपान ॥

हा शिव^३ थावुमय मे आशवा^४ । * ॥

Weary and worn, with bonds of hopes snapped, she said, 'My Lord, I entrust myself to thee ; O Shiva, my hope rests in thee.' [Note homos. 1—4]

२६ सालस युन गोम योर सितम ।

यूर्य यितम नतु तूर्य नितम ॥

बुछ्तु भैरव^१ म्योन भैरवा^२ । * ॥

'What a calamity my coming to the feast has proved for me ! Now, deign to come to me here, or take me to thee. See, O Bhairava, my desperate self-immolation.'

२७ यी वनित जून सुर्य - अग्न - कुंडस ।

मीज्य शाखा अधिष्ठाण - मुंडस ॥

प्राव नजि यिद्ध गत सिद्धवा । * ॥

Having said this the Moon entered the fire of the Sun; the branch was united to the trunk of Adhishthana (the inactive, static substratum of all). Even the Siddhas (perfected sages) have not attained so high a position.

२८ लग्न हवन - कनि तति पंच - भूत ।

ज्वाला तवची अग्न - ज्योत ॥

राज्ञा तवची कलश - लवा । * ॥

(At such a yaga) the five elements served as *havi* (offering), Goddess Jvala became the flame, and Rajna, the water of the Kalasha.

२९ वम - वन चंदन अरण्य काठ ।

वाट क्या जि गयि धर्ती ति काठ ॥

नद आमु पक्वभि मधु - घिवा । * ॥

Whole forests of sandal-wood became the herbs (to be offered into the fire); there is nothing to be compared to that—the earth grew stiff with the load; honey and ghee flowed in streams. [Note homos. 1 and 2].

३० झारित तति छिस नु कुनि लभन ।

झाजायि लूकव त माजि - बबन ॥

बुभि छुय मति सुय झाडवा । * ॥

They find her nowhere, though the people and her parents all search for her—I too am still in search of Her.

३१ पानसं छु पानयं मेलनुय ।

गिंदुना^१ छु गुंदुन^२ त गेलनुय ॥

स्वन नेरि नारु मंजु गलि ज़वा । * ॥

One has to be united with one's self by one-self; praise and reproach (of the world) is a mere play—gold comes unscathed out of the fire, only the dross is burnt away. [Homos) 1 and 2].

३२ परमानंदु बोझ दय - गत ।

बुथ मथ^१ सार्य मत^२ मो जु मत^३ ॥

कथ^४ बोझ नतु कथ^५ यि कव - कवा । * ॥

Listen, Parmananda, to God's wonderful ways. Stand up, trample on all narrow sects and do not be mad. Understand the truth, or (if you don't) what is the use of this noise?

३३ यी गव योग - संयोग प्राप्त ।

यव सत्यं द्वन बनि योग प्राप्त ।

रावनय फल मा प्राववा । * ॥

This is the attainment of yoga, by which two become united in one. Without loss (of separative ego) there is no spiritual gain.

३४ कूप्याव ब्रूजित भूतनाथ ।

दखनस गङ्गित कर उथ - पात ॥

प्रजि मंज मूल नजि थवु थवा । * ॥

On hearing this, Shiva the Lord of Bhutas, was wrathful. He said, 'I will go to Dakhan and destroy it—leave neither root nor branch (of it) in the world.'

३५ तत दखन देशस^१ उत्र - भुन्युल^२ ।

वातन - रुस्तुय त्रासन तुल ॥

कन डुल दखनस तु तालवा । * ॥

He had hardly come to Dakhan when by fear alone the country experienced a terrible earthquake, so that its foundation shook as well as the roof. [Anti 1 and 2.]

[In Uttar (north Kashmir) there is a volcanic hill which causes severest earth-quakes; hence the epithet.]

३६ गगनस कोपन खोर अगुन ।

याद प्योक पत - कालिकुय लगुन ।

नटन ओस पाताल - सान धुवा । * ॥

Shiva's wrath raised its fire to the sky; they were reminded of Shiva's lagna (marriage ceremony)

of old. Dhruva the north pole (star) was shaking together with Patala (south pole).

३७ ज्ञानन नु कुंह कस क्या बने ।
कस - सनु हुरि स्वन^१ तु कस छुने ॥
वानन^२ दित रूय फालवा^३ । * ॥

No one knew who would fare how—whose gold would increase and whose lose weight. They had locked up their shops. [Assoc. 1—3].

३८ यानि अछ त्रपुरित दीन बन्याय ।
प्यत पथर धर्तीयि सूत्य सन्याय ॥
चमि युस व्योल नेरि तत थवा^१ । * ॥

That is, they shut their eyes and surrendered themselves; they bowed so low as to sink into the ground. The seed that loses its hardness is able to send up a shoot.

३९ तन - मनु सारी तैत्य शम्याय ।
शिव - दर्शनसुय कुन नम्याय ॥
पितरावव^१ न तु राववा^२ । * ॥

All humbled themselves, body and mind, and prostrated before the peace-aspect of Shiva.....

Truly, unless we exercise patience, we shall be lost.

[Then Brahma and others pacify Shiva's wrath by reminding him that Sati will again be born as Uma or Parvati, the daughter of Himalaya; expiate for her sin (of disbelieving Shiva and doubting Shri Rama's divinity) by great tapas; and wed him again..... Parvati is born.]

४० संचुमच कथ न कांसि भाविहे ।
स्वरिह शिव तु पानु रावि हे ॥
द्यव तव रावुमुत जि लभवा । * ॥

She did not reveal her secret to anybody. Thinking of Shiva alone she would lose her self-consciousness. She hoped thus to find him whom she had lost.

४१ माजि मालिस ति खटवाञ कथ ।
अंदुर्यिम निवर न छटवाञ कथ ॥
लोल - अग्र शोलवञ तेजवा । * ॥

Even from her parents she kept the secret, did not express the thoughts she cherished in her heart. She looked bright and beautiful owing to the flame of love.

४२ आरकाच रावरित दिन त राच ।
प्रयवञ प्रारान दय गाच ॥
अमुर्यायि सिधव तु साधवा । * ॥

Distraught with love she lost (i.e. did not enjoy) her days and nights. While that lovely girl was waiting for God's grace, sages and saints (the Seven Rishis) came to dissuade her (to test her firmness in love for Shiva).

४३ सूरमुत सु सूर्मस मा प्रये ।

खोचनाववुन तु दिववुन भये ॥

साक्षात् शुमशान - भैरवा । * ॥

(They said) 'No handsome person will like Shiva, that 'madman' besmeared with ashes—of terrifying frightful aspect, quite like the Bhairava of a crematorium.'

४४ सर्पन हुंद छुस योनि नाल्य् ।

वार ज्ञानुमुत चान्य माजि माल्य् ॥

वांसि - किन्य^१ कांसि^२ कूस^३ मा भवा । * ॥

He has serpents round his neck for the sacred thread, as is quite well known to your (former) parents. And in respect of age he is not junior to anybody (even Brahma). [Homos. 2 and 3].

४५ सूर तनि युस चम त बूर वले ।

कवु रावक तसंजे कले ॥

भंगि - चरसन सु डातुमुत पवा । * ॥

'Why are you lost in thoughts of him who

covers his ash-besmeared body with skins and rags, who is out of wits with the effect of hemp (which he drinks and smokes) ?

४६ घर ब्रुस न कुनि कति झारहन ।

सोज़हस कूँझा तु गारहन ॥

ब्रुस न कुनि नेब निशान थवा । * ॥

'He has no home or house where you may look for him or send for him—he has no whereabouts, and cannot be traced out by any mark.'

४७ रुषि रछर गव ऋष - धरुम ।

नजि कर्मस पावुन भरुम ॥

हजि' वति कुस लोग सिधवा' ² । * ॥

(She said) 'The dharma of Rishis is to be free from ill will, not to disparage Karma. Siddhas (lit. straight men) never put anybody on a wrong (lit. crooked) path. [Anti 1 and 2].'

४८ तोहि पजि वत हाडुन लुकन ।

नजि वत रावरावुन लुकन ॥

पजि कथि चख मा यिज्यवा' । * ॥

'You ought to show people the right path, not mislead them. Please don't be angry at my frankly telling the truth.'

४६ सत - ज्ञन छिव तु सत - वाक दियूम ।
 शिव वर्यम तु तुह्य मनि मंज प्रयूम ॥
 प्रियि तसुंजे सार्य प्रयवा । * ॥

'If you are holy men, give me your word of truth (i. e. blessing) that He may wed me and then you will be dear to my heart. All of us will be worth loving by reason of His love.'

५० स्वर^१ - मस्य^२ सूज्य^३ यस च छख स्वरान^४ ।
 धैरु चानि आस्य^५ सरगी^६ करान ॥
 वरै - रस्त छख तु चय नमवा । * ॥

(The seven Rishis then said,) 'We have been sent by him who knowingly appears as mad and on whom you are meditating (with such love). We were only trying your constancy. Now we know you free from suspicion and bow before you.'

५१ युस यिछि यस सुय तस यिछे ।
 गछि यस सुय सुय तस गछे ॥
 यिछि - पछि तमिसुय प्रारवा । * ॥

'He loves and wants him who loves and wants Him alone. Let us then wait for Him with great longing and full faith.'

५२ यछनस च तु तस ति चाज वीर ।

॥ अङ्गिची न यि छि प्राणि - प्राणि ज़ीर ।

॥ दूरि रूजित नेरि - न्यूर छिवा । * ॥

'You desire Him and He too loves you. This mutual love between you is not anything new but is as old as eternity. Though apparently separate, you are inseparably near to each other.' [Parvati's parents now think of her marriage and speak to their Purohit:]

५३ राज़ - द्वारा जान मेलिना ।

॥ जूनि साणि कुनि भान मेलि - ना ॥

त्युथ ह्यू युथ अस्त् ति थेक्वा ।

"Would that we could find a good royal house and (from that) a 'sun' for our 'moon'—such as we may be proud of."

५४ ब्रूजित पुरुहित सखुर्योव ।

गुड - संत्त्य फलुमुत बड - न्योव ॥

छिवनस^१ आव गुंडुन छिवा^२ ।

Hearing this the purohit made ready to go (in search of a match). He looked as bright as a large lilac come to blossom in early spring. Overjoyed, he put on a suitable dress (or girt his loins ?)

५५ वारा राज़न तु रानिये ।

वजिनस मेछि २ चानिये ।

पिता तु पुरुहित कुनुय गवा । * ॥

The King and Queen said many sweet words to him (such as) 'The purohit is as good as father ;

५६ साज कूर नत क्या जि चाज कूर ।

खुचिजिन पकनस न्यूर-दूर ॥

दूरि नेरि यवु कुनि समवा । * ॥

We need not say that our daughter is your own daughter. So please do not mind travelling far and near ; thus perhaps somewhere we may find a house equal to us (in status).'

५७ जातुक ति वारु दुछजि मेलि युथ ।

पत-ब्रोंठ कांछा न गेलि युथ ॥

जू^१ आसित ह्यन हिजवा^२ । * ॥

Also please see that the horoscope agrees, so that no one may now or hereafter find fault and we who are worthy of respect may not be subject to ridicule,'

[The purohit starts on the quest. Parvati comes to him privately and says ;—]

५८ दय-लानि ववुमुत लोनवा ।

तस्य^१ देशस कुन त्राव रवा^२ ॥

धिति कैलास - पर्वत तु शिवा^३ । * ॥

'Under the divine will, one has to reap what one has sown. Therefore wend your way to the land where Kailasa is and Shiva dwells on it.'

५६ तति थिय डेशख ती छु सार ।

ततिथुय प्रार ओर - योर म - लार ॥

तति छय मुक्तु हारन लवा^४ । * ॥

'What you see there is the desired object (the essence). Wait there and do not wander this way and that way. There, the very dew scatters pearls (all around).'

६० तति छुय शिशि - खानु^१ शीशरस^२ ।

हीशर^३ छु नु कुनि इश्वरस^४ ।

तंबल्योमुत^५ ततिथुय बहार ।

रंबवुन^६ सु डीशित जंबवार^७ ।

सुठ्क - लरिनुय तति मुक्त - द्योन ।

ततिथुय छुय कर्म - लोन म्योन ॥

नोकर इंदुर^८ तु इंद - रवा^९ । * ॥

There houses of crystal (ice) have plinths of pearl and there is my destined husband.....

There Winter has his glass-house, for all things of the Lord are incomparable..... Spring is agitated there looking at the glistening glaciers. Indra and the Sun and the Moon are there as servants.'

६१ तति ह्य छपनस सोंत हरुद ।

मिन्नुत नाज़ि पानु वज विरुध ।

जीतन^१ तति हारुन^२ ह्य ताप ।

माघ त्राव फागुन्य सोरि शाप ।

रुद वाव त्रट शीन क्या गवा । * ॥

Spring and Autumn have found shelter there, living as friends, not at variance There the sun of Har wins (prevails). When after Magh, Phagan sets in all troubles end. Rain and wind, lightning and snow are there of no consequence. [Anti 1 and 2].

६२ पज़ि^१ कथि पछ पज़ि^२ सारिनुय ।

पुज^१ बोज युद पज़ि^१ मारिनुय ॥

पज़ि^२ - पुज^१ युद पज़ि^१ मरवा । * ॥

Truth should be believed by all; always listen to truth though you may be killed for it. Truth will prevail at last even though we may die for its sake.' [Play on 1 and 2].

६३ ग्रज्वणि आकाश नदु बुछन ।

बुछन ओस सर्पन मे मा बुछन ॥

वस्य^१ - २ तु खस्य^२ २ वस्य^३ प्यवा । * ॥

He saw gurgling streams rushing from high up. He kept his eyes on serpents, fearing that they might bite him. Now climbing up, now down, he could hardly stand. [Homos. etc. 1—3].

६४ वति दूरित^१ यच्च दूर्य^२ दूर्य ।

दपन ओस वुणि फेरहा बु यूर्य ॥

वति रावरुस बो राजु कजे^३ ।

क्रीड - कंडय् यिति खबुर्य - कजे^४ ॥

खोर मे गलिमु फलिमु पलवा । * ॥

Strayed off the path after much running, he wanted to come back yet. 'I have been misled' said he, 'by the princess. Here there is nothing but thorns and thorn bushes, slippery rocks and stones. My feet are worn, my clothes torn.'

६५ यिथु तिथु पकु भ्याक योजना ।

यवु मेलि दक्षणा तु भोजना ॥

गछहा - नु तु मन छु तंबलान ।

मुक्ति - द्वार शंका छिनु चलान ॥

द्यव शिव-दर्शन ति डेशवा । * ॥

'Anyhow let me walk a yojan further. Perhaps I may somewhere get some money and a fine meal. I would not go, but my mind cherishes the hope of getting something good from this place, which is called the door to emancipation—possibly I may have a darshan of Shiva.'

६६ इयूटुन गोसोज्जा अक बिहित ।

सिंहासन तु इंद्रिय-जीत ॥

गज - चर्म - धर नाल्य सर्प-हार ।

कल - खर्पण न तति केह शुमार ॥

मृत^१ जन पावुन व्रत^२ मठस ।

शिव २ जिवि प्यठ ह्यत^३ मठस ॥

थर - थर चायस प्यव पथर^४ ।

पथरन^५ प्यठ त्रावित सु थर^६ ॥

फेशान उठ त चापान जिवा । * ॥

He saw an ascetic sitting on a lion-skin (in 'lion' posture) with his senses under control, wearing an elephant skin with serpents coiled round his neck and countless skulls about him. He felt like dying, forgot his mission, forgot even to utter the name of Shiva almost come to his tongue. He trembled and fell with his back on the stones, licking his lips and biting his tongue. [Rhymes and homos. 4 and 5].

६७ गोसात्र दपुनस जात्र रुस्त ।
 आख कवु योर येति कुंह न लुस्त ॥
 आशि सत्य घटु गयियु गाशवा । * ॥

The ascetic said, 'Without knowledge (of the way) why did you come where no one can live (a worldly life)? Expectation has blinded you in spite of the light (of experience)'.

६८ यिद्धि त्ररि मंज्र छुय न नार - फाह ।
 ज्ञान रुस्त पान्य - पानु गुवयि क्याह ॥
 सुल छय त चल तुल पलवा । * ॥

'You have no firepot in such severe cold ; what misfortune have you brought on yourself through your ignorance? It is yet time, take up your luggage and run back.'

६९ कुल गुतर त वर्णाश्रम पनुन ।
 ह्युतुनस जन्म - भूमि सान वनुन ॥
 पंज पंज वारता वनन गवा । * ॥

The Brahmin began to declare his caste and stage (ashram) with his birth-place, and told the whole story exactly.

७० शिछ वभिनि स हिमाल - पर्वतज ।

कूर छस जि हियिमालि² खोतु प्रज ॥
 झारान तस्य क्या आस्य विवा । * ॥

He spoke of King Himala: 'He has a daughter fairer than a garland of jessamine, and we were looking for a match for her.' [Note homos 1 and 2].

७१ झायि पादय राज - कोरि भावुनम ।

कैलास पर्वत तुल कदम ॥

तव - रुस्तुय पकुन छुय थकुन¹ ।

ओश म्योन तस्य तु ह्यतुनम थकुन² ॥

तमि थ्यकनुक छुम न नेब³ यिवान ।

चार क्या कर छुस टेब⁴ ह्यवान ।

न्यूठ⁵ मंजिल मि यच कूठ⁶ प्यवा । * ॥

"Privately the princess told me (her secret) 'Go straight to Kailas; wandering elsewhere will only be courting fatigue; my destined husband is there'; and she began to boast (about the beauty of this place). I find no trace of anything to justify that boasting, so in my helplessness I keep patiently silent—the long journey has proved so tedious to me!" [Homos 1 and 2 and rhymes].

७२ चि सिवा क्या यत वनस न कुंह ।

प्रयवुन युथ तस मनस न कुंह ॥

अग्निघटि लान्य अग्निम वदल ।
 बुज-विन स्यज वत गयम बदल ॥
 झारान द्रास क्या तु क्या बुद्धुम ।
 बुजि कुंह कोता बुद्धुन मे छुम ॥
 रिवा¹ दय-लानिस क्या रिवा² । * ॥

"In this wilderness does no one live besides you—none such as her heart desires? Alas! fate has set me wool-gathering in the dark; through my lack of wisdom I took a path different from the straight one. What I have seen is very different from what I came to find, and I don't know how much more of the same sort I have yet to see. I have to weep over my fate, how can I rejoice?" [Homos. 1 and 2].

७३ गोसाज ताज करुनस विनत ।
 सासु रंगु राजु थावतम मिनत ॥
 मेकुन कर्तु कथि पैरवा । * ॥

Then the ascetic spoke respectfully: 'Great Sir, kindly place me under a thousand obligations by directing matters in my favour'.

७४ कुन तु केवल बु चाज रुज मे आश ।
 आशिनय चिति नित्र - पुत्रु गाश ॥

सुम - सुथ द्युन ह्यु ब्राह्मन् पुज ।

विष्ण - अर्पण यि काम कर्तु वुज ॥

कर्म - लोन फेरि - मा^१ चय फिरख^२ ।

तार^३ दितु वुछ्तु अदु मा यिरख^४ ॥

फेरख^५ न पर्वतव तु बालवा^६ । * ॥

'I am alone and friendless; all my hopes now rest in you—may you retain your eyesight and rejoice in many children! O Brahmin, it wins merit to 'build bridges and embankments' (i. e. to help continuance of dharma by bringing about a marriage), so do this for God's sake. (On the other hand) even if you try you cannot contravene (this marriage destined by) fate. Help us to cross, and you will see that you will not have to drift (on the sea of Samsara) and wander through hills and mountains.'

७५ ब्राह्मणन दपुनस ह्यु हिशर ।

चे वुछित गछि राज - कोरि शर ॥

कति धतुर तु कति हियि लवा^१ । * ॥

The Brahmin replied, 'The princess will begin to pine away at your very sight. There is no likeness between jessamine flowers and dhatura.

७६ रोषन स पोषके मुश्क सूत् ।

तोषन तस देवता ति कूत्स्य ॥
 तप सस्य रूप - काय चंद्रमा ।
 सुर्यस तव तेजु गव भ्रमा ॥
 यिधि वाकु किथ आयिथ जिवा । * ॥

'She is too delicate even to tolerate the fragrance of flowers; so many gods desire her. Due to tapasya her silver body is like the moon, so that even the sun is dazzled with her lustre. How could you utter such a thing?'

७७ यिद्ध कथ गोसानि कम्य जि माज ।
 राज - कोरि शुभ्या चि - ह्यू गुसान ॥
 मंदलस प्यठ छुय न पलवा । * ॥

'Who can entertain such a request? Is a mendicant like you suitable for a princess, O ascetic, who has not a rag to cover his loins?'

७८ शीशस त सूरस मेल छा ।
 तील नेरि कजि मंजु तेल छु ॥
 मानन न राजु - राज ठाज क्या ।
 कथ पानवाज चाज म्याअ क्या ॥
 मालिस माजि इखतियार गवा । * ॥

'Is there any affinity between glass and ashes? Can oil come out of a stone as from sessamum? Then, the King and Queen won't agree, why should you be importunate? There need be no waste of words between you and me; for, you see, the choice rests only with the parents.'

७६ दंपुनस गोसांजि ह्रुख अज्ञांजि ।
 वार्ता ज्ञांभिमुच छय न प्रांजि ॥
 सूरस त आंनिस ह्रु वार माल ।
 पानवज छि तिमन ति प्रांजि हाल ॥
 चमकाव्य आईनु सूरवा । * ॥

The ascetic said, 'You are ignorant and do not well know the past (karmic relation between her and me). Ashes and glass do agree very well together, they are familiar with each other from ancient times: mirrors have always been polished by ashes.'

८० दंपुनस गोसांजि कर मनन ।
 कथ बोज म्यांजि युथ ति ह्रु वनन ॥
 यिद्ध कथ युद वाति तत शहार ।
 यियहे मे तु यियि चिति लार ॥
 जु कुनुय तु मे छि बंध - बांधवा । * ॥

The Brahmin replied, 'No, you mendicant,

they won't agree. Listen. can such a thing be possible? If this is reported in the city, not only you but I also will be persecuted. If you are alone in the world (and need fear no shame), I have relatives and friends.'

८१ कूप्याव ब्रूजित यच्च गुसोज ।

कोह कुमल्याव युथ ज्ञि गच्छि पोज ॥

शुन्य - तच्च प्यठ आव शीन ग्रके ।

प्राण द्राय ब्रह्मणस गगन क्रके ॥

अंदुरी गव तस शिव - शिवा । * ॥

The ascetic was very angry to hear this. The hill melted and looked like turning into water. Snow came whizzing from the void. The noise in the sky seemed to take out the life-breath of the Brahmin. Shiva's name (which is repeated at a funeral) died within him.

८२ भंगि डूस ओसुस ब्रोंह कने ।

लुग दगुनि ब्रह्मणस हनि - हने ॥

पियि पायस द्यव बोझिमा^१ ।

दपि कथ चाज ह्यमु बो^२ जिमा^२ ॥

लुचुरावुन अथ - खोरवा । * ॥

Before him lay the cudgel with which he used to pulverize Bhang; with it he began to beat the Brahmin inch by inch, thinking that thus perhaps he would realize the situation and acquiesce and undertake to speak in his favour. Thus he shampooed him till his limbs felt very light !
[Homos 1 and 2]

८३ दंपुनस जोगि नशु क्या खतुय ।

हुकलद करुथस थकुसुतुय ।

माभिम चात्र कथ तालि प्यठ ।

यवु खोतु क्या खसी शोड द्यठ ॥

छेचि दारि हुंद हुय न आर कवा । * ॥

The Brahmin said, 'Ascetic, you seem to be intoxicated, to have injured me who was fatigued ! I agree, bowing, to your request, though you have done to me the worst that an intoxicated man may do—Ah, why have you no regard for white hair ?'

८४ वेखनम^१ न शुर्य - बात्र वेह^२ ख्यनम^२ ।

पुरुहित आध - दोह लेखनम ॥

क्रयि - मासवार करनम तवा । * ॥

'If my children and wife do not see me soon, they will commit suicide by poison ; the purohits will fix my death anniversary and do my funeral Kriya.'

८५ दंपुनस दम दि च्चु गम म भर ।
 वुज वुछहख पनुन्य दादय दवर ॥
 तूरि पुछय च्चुजि पौशि नितु सस्य ।
 आसिहम केह तु युत यिहन मे कस्य ॥
 स्वनु खोतु येति च्चुजि मुल प्यवा । * ॥

Shiva said, 'Rest a while, don't worry about that. You will presently see your dear ones..... As a protection against cold, take a few coals with you; for had I got anything else, many people would like to come here to me. These coals are here dearer than gold.' [By Shiva's yoga-maya he reaches home in a wink].

८६ छुनु कुनि शनि - शाजि वाव त वुश ।
 लायुन मारुन वदुन त उश ॥
 घरु वोत गलुमुत फिक्रवा । * ॥

He sees no snow or sleet, wind or rain; no beating and belabouring, weeping and tears. He reaches home, much reduced by worry.

[He threw away the ascetic's gift of coals; but when he saw some coals which still remained in his bag turn to gold—].

८७ च्चुज गयस स्वन^२ - दादि नार^३ प्योस ।
 वारु^४ कोनु अन्यम आवारु^५ गोस ॥

स्वर्ग - २ उ०श चावान सु रुद ।

तिय चालित त गालित सु क्रोध ॥

राज - द्वार वोत जन पूरि रवा । * ॥

He turned black as a coal, burning at the loss of the gold. 'Alas, why did I not bring the coals carefully' ? he said, 'I am a ruined man.' Thus thinking and remembering he shed tears like rain. But with patience overcoming the sorrow, he reached the palace, (where he was welcomed) like the sun risen in the east. [Assoc. 1—3, 4 & 5].

दद राज - पुत्रस केह न मोलवुन ॥

हारि साभि तोतु जन बोलवुन ॥

बुद्धमुत नजि गोमुत कनन ।

तेलि ननि धलि आसि कथ बनन ॥

तुतनस किच कति छम जिवा । * ॥

(He tells them :) "The worth of the prince (I have found) is beyond dispute. He sings to (i. e. loves) our 'myna' like a parrot. I have never seen nor heard of such a prince. You will see when this alliance is achieved. I have no words with which to praise him."

[Such phrases are frequently used by go-betweens].

द६ तन - मनु तूर्य कुन कल गयक ।

तव ध्यानु बुध निर्मल गयक ॥
कर सनु दर्शन बुछवा । * ॥

They yearned (for the would-be bridegroom) with all their heart and soul—by meditating thus their minds were purified. 'When', said they, 'shall we (be so fortunate as to) see him'?

६० स्वरनस यी रूद्य रात दोह^१ ।
फागुन^२ यियि सोरि माघ - पोह^३ ॥
सोंत ज़न^४ हरदय^५ फोलवा । * ॥

Day and night they were thinking: 'Poh and Magh having expired, Phagan will set in and we shall bloom in winter like spring itself.' [Assoc 1—5].

[The bridegroom is adorned and the procession starts].

६१ छ़र आश ह्यत सु वर बज़नस^१ ।
लेगुमुत पज़नस^२ त लज़नस^२ ॥
पुलहोर प्ररित दव - दवा । * ॥

Hoping against hope, the Brahmin is bustling about (as if all this is due to him), very busy with what is to be done and 'given' (according to the custom), running here and there in his grass shoes. [Idioms 1 and 2].

६२ मांज़ लांज पादन बुज़मलन^१

अंगन कोमलन^२ छिस मलन^३ ॥

बुड तू बुड क्या सम्याव घेबिबोल ।

महाराजु मदनस न माज मोल ॥

टुकनच तू पकनच आधि वार्य ।

तति प्यठु युत ताम लज सवार्य ॥

जल्दी रटित आस जिलवा । * ॥

Lightning dyed Shiva's feet with *henna*; they rubbed his soft limbs. A big procession gathered, though the bridegroom had neither father nor mother. The time came for hurrying and running. The procession expanded from Kailas to Himalaya. Haste itself led the horses.

६३ नगर ओस शोलवनु आमुतुय ।

महाराजु ड्यूडुक दारि छुतुय ॥

वदवे^१ दपान आस्य वदवा^२ । * ॥

The city was all bright (and full of bustle); but they saw that the bridegroom was a white-bearded old man, and in place of congratulations they felt like weeping. [Homos 1 and 2].

६४ आछरस ज्ञानन न मानि क्या ।

ज्ञानि युस न यस तस सु मानि क्या ॥

मंदछान दंद - तल ह्यत जिवा । * ॥

Surprised, they did not understand what it all meant. He who knows not a certain person is not expected to respect him. All were ashamed and held their tongues under their teeth.[Homos. 1 and 2].

६५ प्रारुन पजिही क्यूं च काल ।

बुजि छिय फटनय गोंछु - वाल ॥

बुजरस युथ स्वांग छुय कवा । * ॥

'You ought to wait for some time' they said, 'the hair on your lips has not yet appeared! What do you mean by such foolery at your age'?

[Parvati alone understands. She calls her mother and advises her :—].

६६ वार छुम न माज कथ म नभिराव ।

गाश आम भियि मि म - अजिराव ॥

याज वनु नुन ताभ छम मि हाच ।

साफ आइनस मय दप्त काच' ॥

काच - जून² जन गजिस काचवा । * ॥

'Mother, I am not yet in a position to speak, so don't force me to do so. For if I tell the truth plainly, I shall be held guilty. Now don't regard this bright mirror (Shiva) as dirty kanch. Alas, I have ere now wasted and waned like the moon of Katik.'

६७ हाचि अद मुकलुन काचु - लद ।

याचना आच कर म - अस म - वद ॥

रोष - रोष पोष तस लागवा । * ॥

‘(If you make a noise,) I shall never be forgiven and will pine away. Only supplicate to him, neither laughing nor weeping. He is to be worshipped with flowers quietly.’

[This is done. Shiva now assumes the form of a handsome youth. The Lagna is performed amid singing and rejoicing; the guests are entertained; Parvati's mother dances, singing. The couple go home to Kailas.]

६८ लोलुय हु ओर - योर ललवुन ।

लोलुय हु धिति तति मुलवुन ॥

केंह हु नु लोल - रुस्त आसवुन ।

लोलुय हु सार व्याध कासवुन ॥

लोलु - सत्य उलसन आयि जग ।

लोलु - सत्य छिम भरित पय तु रग ॥

लोलु परम - आनंद प्राववा । * ॥

Love alone is to be cherished on either side; it alone is to be appreciated here and elsewhere. There exists nothing but love, which cures all ills. It is love's joy that has made this merry

world; love alone fills my vitals and tissues. By love we shall attain to Parmanand (highest beatitude). [These lines are by Lakshman Ji].

६६ ब्रह्मणस स्वन त मुक्त दक्षिणा ।

दिब्रह्मस वारयाहि पक्षि - ना ॥

पुरुहित त मंज्युमयोरे ओस ।

पानय योर तय ओर ओस ॥

दुयि कभि ओट द्राव तस तवा । * ॥

They gave the Brahmin gold and pearls as dakshina on various accounts, since he was Puruhit as well as go-between and himself represented both sides—he obtained flour from both stones of the mill.

१०० भियि क्या रुन्न आस ब्रह्मनस ।

तिय दितुक यिय ओसुस मनस ॥

या मति सा गति वनुक तवा । * ॥

What else could the poor Brahmin desire? He got what he had in his mind. That's why it is said that a man becomes what he thinks.

१०१ देवता श्रधायि हुंद फल दिवान ।

लोनन छि तिय यिय अस्य ववान ॥
परमानदं लोल - व्योल ववा । * ॥

The (ishta) deva gives the fruit of (i. e. according to) our faith; we reap what we sow. Therefore, Parmanand, do you sow the seed of Love.

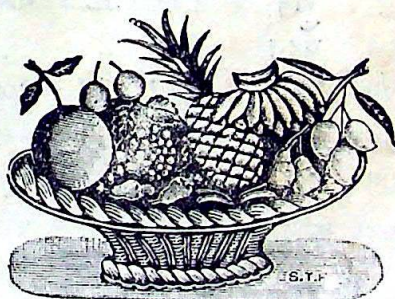
END OF SHIVA-LAGNA

END OF VOLUME II.

ॐ शान्ति :



*The next vol. will contain the best
songs of the Poet.*



44



45



46